

လယ်တီဆရာတော်ဘုရားကြီး



လယ်တီဒီပနီပေါင်းချုပ်



ကျေးဇူးတော်ရှင်၊ မုံရွာမြို့၊ ကမ္ဘာကျော်

လယ်တီဆရာတော်ဘုရားကြီး

ရေးသားပြုစုတော်မူသော

လယ်တီဒီပနီပေါင်းချုပ်

မြန်မာ - အင်္ဂလိပ် (၃) ကျမ်းတွဲ

ဝိပဿနာ ဒီပနီ

နိယာပ ဒီပနီ

ပဋ္ဌာနုဒ္ဓေသ ဒီပနီ

မန္တလေးမြို့ ၊ မစိုးရိမ်ဆရာတော်ကြီး

အဂ္ဂမဟာပဏ္ဍိတ ၊ ပထမကျော်

အရှင်ဥာဏ

အင်္ဂလိပ်ဘာသာသို့ ပြန်ဆိုသည်

သာသနာ - ၂၅၅၁

ကောဇာ - ၁၃၆၉

ခရစ် - ၂၀၀၇



နှစ်တစ်ရာပြည့်မစိုးရိမ်ကျောင်းတိုက်ကြီး၏ ဝိသေသဂုဏ်လက္ခဏာများ

- ✱ ကျောင်းအရံမြေ၊ အုတ်ကျောင်းတော်ကြီး(၁၅)ဆောင်၊ မဟာရံတံတိုင်း၊ နာရီစင်၊ ရေတွင်း၊ စသည်တို့ကို မိသားစု တစ်စုတည်းက လှူဒါန်းထားခြင်း။
- ✱ စနစ်ကျစွာ အကွက်ချလျက် တည်ဆောက်ထားခြင်း။
- ✱ တစ်ထပ်ကျောင်း(၂)ဆောင်မှတစ်ပါး ကျန်သောကျောင်းတိုင်းတွင် ရွှေချထားခြင်း။
- ✱ အလှူရှင်တို့၏အမည်၊ ဓာတ်ပုံ၊ ရုပ်ပုံ၊ ကမ္မည်းတင်ထားမှုမရှိခြင်း။
- ✱ ကျောင်းတော်ကြီးများဆောက်လုပ်ရာတွင် ဆရာတော်တို့၏ စီမံညွှန်ကြားမှု ဝစီဝိညာတ် အလျဉ်းမပါဘဲ ဒကာဒကာမများကသာ စီမံဆောက်လုပ်ပြီး လှူဒါန်းသော ကျောင်းတိုက်ကြီးဖြစ်ခြင်း။
- ✱ ကျောင်းထိုင်ဆရာတော် စာချ နာယက ဆရာတော်များသည် “ပရိယတ္တိသာသနဟိတအသင်း” က ကိုးကွယ်အပ်သော (အဘိဝံသ - ဘွဲ့ရ) ဆရာတော်များသာ ဖြစ်ခြင်း။
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- ✱ ကျောင်းထိုင်နာယက လစ်လပ်ခဲ့သော် စည်းမျဉ်းစည်းကမ်းနှင့်အညီ ကျောင်းထိုင်အသစ် တင်မြှောက်ခြင်း။
- ✱ ကျောင်းတိုက်တည်ထောင်ချိန်မှစ၍ မျက်မှောက်ကာလ နှစ်တစ်ရာပြည့်သည်တိုင်အောင် စာချစာသင် ဂန္ထဝရ တာဝန်ကို စဉ်ဆက်မပြတ် ဆောင်ရွက်နေခြင်း။
- ✱ နာယကဆရာတော်များ စုစည်းညီညွတ်စွာဖြင့် သဒ္ဓတ္ထရ ရတနာဝလိ မဟာပါဠိအဘိဓာန်၊ တိပိဋကပါဠိမြန်မာ အဘိဓာန်ကျမ်းတို့ကို ရေးသားပြုစုခြင်း။

စီစဉ်ထုတ်ဝေသူ



မိခင်ရောဝတီစာအုပ်တိုက်

တိုက်(၄) အခန်း(၄၀၂)၊ ကျီတော် အိမ်ရာ၊ အထက်ပုဇွန်တောင်လမ်းမကြီး၊ ကမ္ဘောဇတောင်အနီး၊ ရန်ကုန်မြို့

ဖုန်း- ၀၁-၇၀၀၄၃၁၊ ၀၉-၅၀-၁၅၆၁၃

လယ်တီဆရာတော်ဘုရားကြီး



လယ်တီဒီပနီပေါင်းချုပ်





ကျေးဇူးရှင် ကမ္ဘာကျော် လယ်တီဆရာတော်ဘုရားကြီးပုံတော်



မန္တလေးမြို့၊ မစိုးရိမ်ကျောင်းတိုက်၊ စာချဆရာတော်
ပဌမအကျော်၊ အဂ္ဂမဟာပဏ္ဍိတ

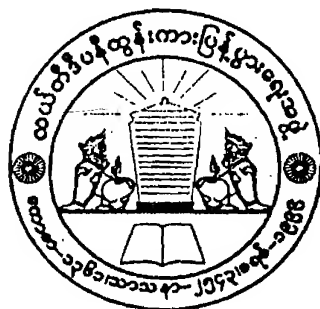
အရှင်ဉာဏ

THE MANULAS OF LEDI DIPANI

by
MAHĀ THERA LEDI SAYADAW,
AGGAMAHAĀ PANDITA, D.LITT.

The Vipassanā Dipani
Niyāma Dipani
Patthanuddesa Dipani

Translated by Sayadaw U Nyana, Patannagayaw of Masoeyein
Monastery, Mandalay



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**The Most Venerable Mahāthera
Ledī Sayādaw Aggamahāpandita
*D. Litt (1846 - 1923)***

- * The most eminent and highly respected teacher of Tipitaka,
- * The most gifted and summit scholar,
- * The bravest and boldest author,
- * The great pioneer of meditation master,
- * The most excellent preacher of the Dhamma,
- * The most admired and the brightest eye of the west.

**The Venerable Mahāthera Ledi Sayadaw,
Aggamahāpaṇḍita, D. Litt.**

Known to scholars of many countries, the Venerable Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt., was perhaps the outstanding Buddhist figure of this age. With the increase in interest in western lands, there is a great demand for his Buddhist Discourses and writhings which are now being translated and reproduced in the Light of the Dhamma.

Bhikkhu Nyāṇa, who was later known as Ledi Sayadaw, was born on Tuesday, the 13th Waxing of Nattaw" 1208 Myanmar era (1846 C.E.) at Saing-pyin Village, Dipecin Township, Shwebo District. His parents were U Tun Tha and Daw Kyone. Early in life he was ordained a samanera and at the age of twenty a bhikkhu, under the patronage of Salin Sayadaw U Paṇḍicca. He received his monastic education under various teachers and later was trained in Buddhist literature by the Venerable San-kyaung Sayadaw, Sudassana Dhaja Atualādhīpati Siripavara Mahādhamma Rājādhi-rāja-guru of Mandalay.

He was a bright student. It was said of him, 'About 2000 students attended the the lectures delivered daily by the Ven'ble Sankyaung Sayadaw. One day the Venerable Sayadaw set in Pāḷi twenty questions on pārami (perfections) and asked all the students to answer them. None of them except Bhikkhu Nyāṇa could answer those questions satisfactorily.' He collected all the these answers and when he attained fifteen vassa and while he was still in San-kyaung Monastery, he published his first book, Pārami Dipani (Manual of Perfections).

During the reign of King Theebaw he became a Pāḷi lecturer at Mahā Jotikārama Monastery in Mandalay. A year after the capture of King Theebaw, in 1887 C.E, he removed to a place to the north of Monywa town" where he established a monastery under the name of Leditawya Monastery. He accepted many

bhikkhu-students from various parts of Burma and imparted Buddhist education to them. In 1897 C.E. he wrote Paramattha Dīpanī (manual of Ultimate Truths) in Pāḷi.

Later, he toured in many parts of Burma for the purpose of propagating the Buddha Dhamma. In towns and villages he visited he delivered various discourses on the Dhamma and established Abhidhamma classes and meditation centres. He composed Abhidhamma rhymes of Abhidhamma Sankhitta and taught them to his Abhidhamma classes. In some of the principal towns he spent a vassa imparting Abhidhamma and Vinaya education to the lay devotees. Some of the Ledi meditation centres are still existing and still famous. During his itinerary he wrote many essays, letters, poems and manuals in Burmese. He has written more than seventy manuals, of which eight have been translated into English and published in The Light of The Dhamma.

He was awarded the title of Aggamahāpaṇḍita by the Government of India in 1911 C.E. Later, the University of Rangoon conferred on him the degree of D. Litt. (honoris causa). In the later years he settled down at Pyinmana where he died in 1923 C.E. at the ripe age of 77.

Memorandum from

LEDI DĪPANĪ PROPAGATION SOCIETY

WHEN THE BUDDHA GAINED ENLIGHTENMENT, he gave discourses after discourses to beings for up to 45 vassa (or years) before passing away and entering parinibbāna. He left his teachings" the Dhamma, to represent him after his demise; so the Buddha can be deemed still alive, so to speak.

THE GREAT BENEFACTOR VEN. LEDI SAYADAW, making selections from the corpus of the Buddha's teachings and expounding on them" had authored a 100-plus treatises called dīpanīs in line with what the Buddha had taught" disseminating the true knowledge of the Dhamma in the process.

FROM THE BEGINNING, the great benefactor Ven. Ledi Sayadaw had wished to widely distribute his dīpanīs" at home and abroad. Moreover, at a meeting of a major Buddhist organization abroad he gave guidance that it was high time especially to propagate the Buddha's teachings" translated into various languages" all over the world.

THE LEDI DĪPANĪ PROPAGATION SOCIETY

Led by Aggamahāpañña LDIBHADDANTAKELĀSA" the 9th Ledi Sayadaw and presiding sayadaw of Maha Ledi Monastery in Monywa, Sagaing Division; Ahmahāpañña BHADDANTA KUNḌALA, (Ashay Ledi Taik Monastery) Monywa; Agga-mahāpañña BHADDANTA JOTIKA, (Myoma Shwegu Taik Monastery) Monywa; Joint Secretary of State Sangha Māha. Nāyaka committee; Dvipitakadhara Sāsanadasa Siripawara Dhammā sariya BHADDANTA NIMALA (KATHA SAYADAW), Dvipitakadhara Dvipitakovidā Aggamahāpañña LEDI BHADDANTA JĀGARĀBHIVAMSA, presiding sayadaw of Kalaywa Tawya Sarthintaik Monastery on Nagalainggu Pagoda Hillock in Yangon

and principal of the Monastic Education School of Progress of Border Areas and National Races Department" Yangon" presiding sayadaw of Ledi Vipassanā Centre at No-337A" Pyay Road" Sangchaung, Yangon, and Joint Secretary of the State Sangha Mahā Nāyaka Committee, the Ledi Dīpanī Propagation Society was established, which had since been joined by learned bhikkhus and lay scholars.

THE SAYADAW'S WISH TO BE FULFILLED

To have the Great Bebefactor Ledi Sayadaw's wish fulfilled, and to have the following copies of Ledi treatises in English distributed for free by Vice-Chairman of Ledi Dīpanī Propagation Society" Chairman of Ledi Kammatthānācariya Committee" Joint Secretary of State Sangha Mahā Nāyaka Committee" Ovādācariya Sayadaw of International Theravāda Buddhist Tawya Monastery and of Ledi Vipassanā Centre Aggamahāpaṇḍita, Dvipitakadhara Dvipitakakovida Aggamāhaganthāvacakapaṇḍita Ledi Bhaddanta Jāgarābhivamsa and would-be donors from inside and outside of the country" to pray and honour for 100th Anniversary of Masoeyein Monastery, Mandalay. The Ledi Dīpanī Propagation Society has granted permission for printing of the said treatises (expressed in latest page on this book) to MOTHER AYEYARWADDY PUBLISHING HOUSE.

Ledi Dipani Propagation Society

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Vipassana Dipani

Translated by Sayadaw
U Nyana, Patamagyaw
of Masoeyin Monastery,
Mandalay.

THE VIPASSANĀ DĪPANĪ OR THE MANUAL OF INSIGHT

BY THE MAHĀ-THERA LEDI SAYADAW, AGGAMĀHAPAṄḌITA, D.Litt.

Translated into English by U Nyana, Patamagyaw of Masoeyein Monastery, Mandalay.

PREFACE

The fact that a reliable compilation of the materials which one who enters upon the practice of meditation ought to be in possession of before commencing the Practice of Exercise of Insight (vipassanā-kammaṭṭhāna) is much needed by the Buddhists of the West, has been duly taken into consideration by the Venerable Ledi Sayadaw, Aggamahāpaṇḍita. To supply such a need he has written the Vipassanā-Dīpanī (Exposition of Insight), first in Pāli and afterwards in Burmese, (the latter only being sent to me for translation; the former, I am told, not being yet revised), treating of the following subjects:- the Vipallāsa, the Maññanā, the Abhinivesa, the Bhūmi, the Gati, the Saccā, the causes of phenomena" the Abhiññā, and the Pariññā. Each of these subjects is fully expounded and furnished with brief illustrations, some of which are drawn from the Pāli Text, while others are the product of the Mahāthera's own mind and pen.

The purpose of Vipassanā or the Exercise of Insight is to resolve into the three salient characteristics of Anicca, Dukkha and Anattā the illusory "Soul" (Atta) or imaginary "Self-principle" which from time out of mind has been held to exist in living beings by all Puthujjanas (ordinary unenlightened people) both Buddhist and non-Buddhist, the idea of "Soul" arising from simple ignorance, or unconsciously or through direct error.

Before the meditator begins his task, it is necessary that he should know how and through what this Soul-theory is formed and maintained; and why and in what it is so deeply rooted, as not to be eradicated or even disturbed on matter what may be done to

Mother Ayeyarwaddy

try to correct it; and what is the destiny of those who take their stand upon this platform of Soul-belief.

The first five sections are intended to serve this purpose, for it will be seen that the belief in Soul is formed by the Vipallāsa; that self-esteem is maintained by the Maññanā, and that it is not firmly rooted in the soil of the Puthujjana-bhūmi because of the Abhinevasa; and that the Putthujjana-gati, the "dispersion of life" is the destiny of all those who take their stand on the platform of Soul-belief.

Under the heading of Saccā and Cause, it will be show that Atta in the sense of "self" or personal identity, may or may not exist according as we treat of the matter from the standpoint of ordinary every-day speech, or from that of actual truth or fact, and that from a genuinely philosophical point of view, a living being is no more than a collocation of phenomena, mental and material, produced by causes, the classifications of which under categories, are methodically and fully given in detail. The meditator, then, keeping these facts in view, should begin his exercises bearing in mind that phenomena never abide even for a moment, but are continually arising and again disappearing.

To see things thus is what we call " seeing things as they are"; namely; in accordance with their three inherent characteristics of impermanency; infelicity; and non-substantiality.

Under the headings of Abhiñña and Pariññā; the classification of knowledge pertaining to Insights is dealt with; the specific meaning of each being adequately explained; and how each is developed; when each arrives at perfection, and how the final goal is won, also are shown.

In concluding, the Mahāthera, faithful to the Master's words: "viritya-vato bhikk have kim nāma na sijjhati" "Brethren, a man of energetic perseverance, why should he not succeed in anything at all." Sums up with the encouraging counsel that a meditator

Mother Ayeyarwddy

ought never to give up the exercises, but continue to practise them until he gains the Paths; for while it is true that some are more highly virtuous than others and are naturally endowed with the power of penetrating into the nature of things in respect to their impermanence, infelicity and unsubstantiality, while others are otherwise; nevertheless the faithful and persistent practiser is sure to gain the Paths either in this life or in the one immediately following; and the Insight of the Dhamma, moreover, cannot be acquired in any perfection save by long and continuous practice.

Turning to the details of the actual translation, the expositions being a blend of metaphysics and ethics, I have ventured to confine every word to its main or original import, and to steer a mean course between the dangers of being too literal on the one hand and too free on the other.

Repetitions of words and small groups of nearly synonymous words have a tendency to spread themselves, as it were, in the obligation I am under to follow the peculiar style adopted by the Mahāthera.

Notwithstanding all the pains I have bestowed on this translation, I am well aware of its falling far short of the degree of excellence that might be attained; and therefore in a rendering of this kind, where perfection lies at so great a distance, I have thought it best to limit my ambition to that moderate share of merit which it may claim in its present form, trusting to the indulgence of those for whose benefit it is intended.

U NYANA,
Patamagyaw.

Mother Ayeyarwaddy

The terms are explained in the body of the work, Meantime, the following brief definitions may be helpful:

- vipallāsa - hallucinations
- maññanā - fantasies, consciously feigning things to be that which they are not.
- abhinivesa - firmly rooted beliefs, basic stages of consciousness from which other states develop.
- gati - stage of going, re-newing, faring on.
- saccā - truth, relative and absolute.
- abhiññā - supernormal knowledge.
- parinna - profound insight.

Aggamahāpaṇḍia is a title of honour, meaning: "Chief Great Pundit".

**The Vipassanā Dīpanī Or The Exposition Of Insight
HONOUR TO THE BUDDHA
THE THREE VIPALLĀSA**

Vipallāsa means hallucination, delusion, erroneous observation, or, taking that which is true as being false, and that which is false as true.

There are three kinds of Vipallāsa, to wit:

1. Saññā-vipallāsa : hallucination of perception;
2. Citta-vipallāsa : hallucination of thought;
3. Diṭṭhi-vipallāsa : hallucination of views.

Of these three, hallucination of perception is fourfold, thus:

- (i) It erroneously perceives impermanence as permanence;
- (ii) Impurity as purity;
- (iii) Ill as good; and
- (iv) No-soul as soul.

The same hold good with regard to the remaining two vipallāsa, *i.e.* those of thinking and viewing.

All these classifications come under the category of "This is mime! This is my Self or living Soul!" and will be made clear later.

The three Vipallāsa may be illustrated respectively by the similes of the wild deer, the magician, and a man who has lost his way.

This is the simile of the wild deer to illustrate the hallucination of perception.

In the middle of a great forest a certain husbandman cultivated a piece of paddy land. While the cultivator was away, wild deer were in the habit of coming to the field and eating the young spikes of growing grain. So the cultivator put some straw together into the shape of a man and set it up in the middle of the field in order to frighten the deer away. He tied the straws together with fibres into the resemblance of a body, with head, hands and legs;

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and with white lime painting on a pot the lineaments of a human face, he set it on the top of the body. He also covered the artificial man with some old clothes such as a coat, and so forth, and put a bow and arrow into his hands. Now the deer came as usual to eat the young paddy; but approaching it and catching sight of the artificial man, they took it for a real one, were frightened and ran away.

In this illustration, the wild deer had seen men before and retained in their memory the perception of the shape and form of men. In accordance with their present perception, they took the straw man for a real man. Thus their perception of it was an erroneous perception. The hallucination of perception is as here shown in this allegory of the wild deer. It is very clear and easy to understand. This particular hallucination is also illustrated in the case of a bewildered man who has lost his way and cannot make out the cardinal points, East and West, in the locality in which he is, although the rising and setting of the sun may be distinctly perceived by any one with open eyes. If the error has once been made, it establishes itself very firmly, and is only with great difficulty to be removed. There are many things within ourselves which we are always apprehending erroneously and in a sense the reverse of the truth as regards Impermanence and No-soul. Thus through the hallucination of perception we apprehend things erroneously in exactly the same way that the wild deer take the straw man to be a real man even with their eyes wide open.

Now for the simile of the magician to illustrate the hallucination of thought.

There is a pretended art called magic by means of which when lumps of earth are exhibited in the presence of a crowd, all who look at them think they are lumps of gold and silver. The power of the magical art is such as to take from men their ordinary power of seeing and in its place put an extraordinary kind

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of sight. It can thus for a time, turn the mind upside down, so to speak. When persons are in command of themselves they see lumps of earth as they are. But under the influence of this magical art, they see the lumps of earth as lumps of gold and silver with all their qualities of brightness, yellowness, whiteness, and so forth. Thus, their beliefs, observations, or ideas, become erroneous. In the same way our thoughts and ideas are in the habit of wrongly taking false things as true and thus we delude ourselves. For instance, at night we are often deceived into thinking we see a man when it is really the stump of a tree that we are looking at. Or, on seeing a bush, we imagine we are looking at a wild elephant; or, seeing a wild elephant take it to be a bush.

In this world all our mistaken ideas as to what comes within the field of our observation, are due to the action of the hallucination of thought which is deeper and more unfathomable than that of the perception, since it delude us by making false things seem true. However, as it is not so firmly rooted as the latter, it can easily be removed by investigation or by searching into the causes and conditions of things.

Now for the simile of the man who has lost his way, to illustrate the hallucination of views.

There was a large forest haunted by evil spirits, demons, who lived there building towns and villages. There came some travellers who were not acquainted with the roads through the forest. The demons created their towns and villages as splendidly as those of Devas, or celestial beings and themselves assumed the forms of male and female Devas. They also made the roads as pleasant and delightful as those of the Devas. When the travellers saw these, they believed that these pleasant roads would lead them to large town and villages, and so, turning aside from the right roads, they went astray following the wrong and misleading ones, arriving at the towns of the demons and suffering accordingly.

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In this allegory, the large forest stands for the three world of Kāma-loka, Rūpa-loka and Arūpa-loka. The travellers are all those who inhabit these worlds. The Right Road is Right Views; and the misleading road is Wrong Views. The Right Views here spoken of are of two kinds, namely, those that pertain to the world, and those pertaining to Enlightenment. Of these two, the former is meant to connote this right view; "All beings are the owners of their deeds; and every deed, both moral and immoral, committed by oneself is one's own property and follows one throughout the whole long course of life" while the latter is meant to connote the knowledge of the Doctrine of Causal Genesis, of the - Aggregates, of the Ayatana (Bases), and No-Soul. Of these two views, the former is as the right road to the round of existences. The worlds of the Fortunate) *i.e.* the abodes of human beings, Devas, and Brahmas), are like the towns of good people. The erroneous views that deny moral and immoral deeds and their results or effects, and come under the names of Natthikaditthi, Ahetuka-ditthi, and Akiriya-ditthi, are like the wrong, misleading roads. The worlds of the Unfortunate which are the abodes of the tortured, of Animals, Petas, and Asūras, are like the towns of the demons.

The right view of knowledge which is one of the factors of Enlightenment, is like the right road that leads out of the round of existence. Nibbāna is like the town of good people.

The right view of knowledge which is one of the factors of Enlightenment, is like the right road that leads out of the round of existence. Nibbana is like the town of good people.

The views "My Body!" and "My Soul!" are also like the wrong and misleading roads. The world comprising the abodes of human beings, Devas, and Brahmas, or the ceaseless renewing of existences, is like the towns of the demons.

The aforesaid erroneous views are known as the hallucinations, such being deeper and more firmly established than of thought.

THE THREE MAÑÑANĀ

Maññanā means fantasy, egotistic estimation, high imagination, or feigning to oneself that one is what one is not. Through nescience hallucination arises and through hallucination fantasy arises.

Fantasy is of three kinds, to wite:

- (1) taṇha-maññanā: : fantasy by lust (desire of the senses)
- (2) mana-maññanā: : fantasy by conceit;
- (3) diṭṭhi-maññanā : : fantasy by error. (in beliefs)

of these, "fantasy by lust" means the high imagination: "This is Mine!" "This is my Own!" in clinging to what in reality is not "Mine" and "My Own". In strict truth, there is no "I"; and as there is no "I", there can be no "Mine" or "My Own". Though indeed, it is the case that both personal and impersonal (external) objects are highly imagined and discriminated as "This is Mine, that other thing is not mine," and "This is My Own; that other thing is not my own". Such a state of imagination and fanciful discrimination is called "fantasy by lust".

Personal objects mean one's own body and organs. Impersonal or external objects means one's own relations, such as father, mother, and so forth: and one's own possessions.

"Fantasy by conceit" means high imagination of personal objects expressed as "I", "I am". When it is supported or encouraged, so to speak, by personal attributes and impersonal objects, it becomes aggressively haughty and fantastically conceited.

Here, personal attributes means vigour or plenitude of eyes, ears, hands, legs, virtue, intuition, knowledge, power and so forth.

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Impersonal objects means plenitude of families, relations, surroundings, dwellings possessions and so forth.

"Fantasy by error" means over-estimation of personal objects as "My Frame-work; My Principle; My Pith; My Substance; My Soul; My Quintessence." In the expressions: "earthen pots" and "earthen bowls", it is understood that earth is the substance of which these pots and bowls are made, and the very earth so made, so shaped, is again called pots and bowls. In the expressions "Iron pots" and "iron bowls", and so forth, it is also understood that iron is the substance from which iron pots and bowls are made, and the very iron, so made, so shaped is again called pots and bowls. In exactly the same way that in these instances earth or iron is the substance from which the vessels are made, so, assuming the Element of Extension, the earth-element which pertains to the personality or the substance of living beings, of the "I" this fanciful estimation of the facts of the case arises:

"The Element of Extension is the living being; the Element of Extension is the "I". What is here said in connection with the Element of Extension is in like manner to be understood in connection with the Element of Cohesion, the liquid element, and all other elements found in a corporeal existence. This over-estimation or fantastic imagination will be expounded at greater length further on.

These three kinds of fantasy are also called the three Gahas, or three Holds, to indicate their power of holding tightly and firmly. Since also they multiply erroneous, mistaken actions which tend gradually but continuously to increase past all limits and never incline to cease, they are also called three Papanças or Three Multipliers.

The Two Abhinivesa

Abhinivesa means strong belief set in the mind as firmly and immovably as doorposts, stone pillars, and monuments, so that it cannot be moved by any means or expenditure of effort. It is of two different kinds to wit:-

1. Taṇhābhīnivesa : Firm belief induced by lust.
2. Diṭṭhibhīnivesa : Firm belief induced by error.

Of these, taṇhābhīnivesa means the firm and unshakable belief in what is not my own body, head, hands, legs, eyes, nose and so forth, as being my own body, my own head and so forth, throughout a long succession of existences.

Diṭṭhibhīnivesa means the firm and unshakable belief in the existence of the Soul or Self or Separate Life in a person or creature, which is held, in accordance with this belief, to be an unchanging supreme thing that governs the body. These two kinds of belief are also called taṇhanissaya and diṭṭhinissaya respectively. They may also be called the Two Great Reposers upon the Five Aggregates, and on Body-and-Mind; or as the Two Great Resting-places of puthujjanas or ordinary men of the world.

THE TWO BHŪMI OR STAGES

Bhūmī means the stage where all creatures find their footing, generate and grow. It is of two kinds, to wit:

1. Puthujjana-bhūmi
2. Ariyabhūmi

Puthujjana-bhūmi is the stage of a puthujjana, an ordinary or normal being, and, speaking in the sense of ultimate truth, it is nothing but the hallucination of views. All creatures of the ordinary worldly kind live in the world making this Diṭṭhi-vipallāsa or erroneous view their resting place, their main support, their standing ground: "There is in me or in my body something that is permanent, good and essential."

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The *Diṭṭhi-maññanā* or fantasy through error, the *Diṭṭhigāha* or erroneous hold, the *Diṭṭhi-papañca* or multiplier of error, and the *Diṭṭhi-abhinivesa* or strong belief induced by error, are also the landing stages, the supports, the resting places, and the standing grounds of all *puthujjanas*. Hence they will never be released from the state or existence of a *puthujjana*, so long as they take their firm stand on the ground of the said many-titled error.

As to the *Ariya-bhūmi*, it is a state of an *Ariya*, a noble and sanctified being, in whom hallucination is eradicated. It is, speaking in the ultimate sense, nothing but this Right View, this Right Apprehension, the Right Understanding: "There is in me or in my body nothing permanent, good, and essential". As an *Ariya* lives making Right View his main footing, this Right View may be called the stage of the *Ariya*. Upon the attainment of this Right View, a being is said to have transcended the *Puthujjanabhūmi*, and to have set foot on the *Ariyan* stage.

Among the innumerable ordinary beings (*Puthujjanas*) who have been treading the ground of *Puthujjanaship* during countless existences that have no known beginning; if a certain person trying to eradicate the hallucination of error to implant the Right View within himself, on a certain day succeeds in his attempts, he is said to have set foot that self-same day upon the ground of the *Ariya*, and to have become an *Ariya*, that is a sanctified being. Even if there should remain the hallucinations of mind and perception in some of the *Ariyas*, they would not commit such evil deeds as worlds produce for them evil effects in the worlds of misfortune, for they have eradicated the weighty hallucinations of error. The two remaining hallucinations would merely enable them to enjoy such worldly pleasures as they have lawfully earned.

THE TWO GATI

Gati means transmigration. (Here it does not mean that 'Transmigration of Soul', so called, which is current in non-Buddhist philosophies. I have adopted the word "transmigration" for Gati which literally means "going", merely in order to indicate the idea while dealing with it from the standpoint of Buddhist philosophy.) It is the change of existences. It is of two kinds:

1. Puthujjana-gati.
2. Ariya-gati.

Of these two, the former is the transmigration of the ordinary person which is Vinipātana or dispersive. That is to say: one cannot transmigrate into whatever kind of existence one might wish, but is liable to fall into any one of the 31 kinds of abode or existence, according as one is thrown by one's past kamma. Just as, in the case of the fall of a coconut or of a palm-fruit from a tree, it cannot be ascertained beforehand where it will rest; so also in the case of the new existence of a Puthujjana after his death, it cannot be ascertained beforehand whereunto he will transmigrate. Every creature that comes into life is inevitably laid in wait for by the evil of death; and after his death he is also sure to fall by "dispersion" into any existence. Thus two great evils of death and dispersion are inseparably linked to every being born.

Of these two, "dispersion of life" after death is worse than death, for the four realms of misery down to the great Avici Hell, stand wide open to a Puthujjana who departs from the abode of men, like space without any obstruction. As soon as the term of life expires, he may fall into any of the Nirayas or realms of misery. Whether far or near, there is no intervening period of time. He may be reborn as an animal; as a Peta, a wretched shade; or as an Asūra or Titan, an enemy of Sakka the king of the gods, in the wink of an eyelid. The like holds good if he dies out of any of the upper six realms of the Kamavacara Devas. But when he

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expires from the worlds of Rūpa-loka and Arūpa-loka, there is no direct fall into the four realms of misery, but there is a halt of one existence either in the abode of men or in those of Devas, wherefrom he may fall into the four worlds of misery.

Why do we say that every being fears death? Because death is followed by dispersion to any sphere of existence. If there were no "dispersion" as regards existence after death, and one could take rebirth in any existence at one's choice, no one would fear death so much, although, to be sure, sometimes there may be thirst for death when a being after living a considerable length of time in one existence, desires removal to a new one.

By way of showing how great is the dispersion of existence which is called Puthujjana-gati--- the Nakhasikha and Kānakacchapa Suttas may be cited. However, only an outline of each will here be produced.

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Nakhasikha - Sutta. "At one time the Buddha, showing them some dust which he had taken upon the tip of his finger-nail, addressed the disciples thus: "If, O Bhikkhus, these few grains of dust upon my finger-nail and all the dust in the universe were compared in quantity, which would you say was less, and which more?" The disciples replied: "Lord, the dust on your finger-nail is less, and that of the universe is more. Surely, Lord, the dust on your finger-nail is not worthy of mention in comparison with the dust of the universe." Then the Buddha continued; "Even so, Bhikkhus, those who are reborn in the abodes of men and Devas whence they have expired, are very few even as the few grains of dust on my finger-nail; and those who are reborn in the four realms of misery are exceedingly many, even as the dust of the great

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universe. Again, those who have expired from the four miserable worlds and are reborn in the abodes of men and Devas are few even as the grains of dust on my finger-nail; and those who are repeatedly reborn in the four miserable worlds are innumerable, even as the grains of dust of the great universe."

What has just been said is the substance of the Nakhasikha-Sutta. But, to say nothing of the beings of all the four realms of misery, the creatures that inhabit the four great oceans alone will suffice to make evident how great is the evil of Vinipātana-gati, that is, the dispersion, the variety of possible kinds of existence after death.

Kāpakacchapa-Sutta. "At one time the Buddha addressed the disciples thus: "There is, O Bhikkhus, in the ocean a turtle, both of whose eyes are blind. He plunges into the water of the unfathomable ocean and swims about incessantly in any direction wherever his head may lead. There is also in the ocean the yoke of a cart which is ceaselessly floating about on the surface of the water, and is carried away in all directions by tide, current and wind. Thus these two go on throughout an incalculable space of time: perchance it happens that in the course of time the yoke arrives at the precise place and time where and when the turtle puts up his head, and yokes on to it. Now, O Bhikkhus, is it possible that such a time might come as is said?" "In ordinary truth, O Lord," replied the Bhikkhus "it is impossible; but time being so spacious, and an aeon lasting so long, it may be admitted that perhaps at some time or other it might be possible for the two to yoke together, as said; if the blind tortoise lives long enough, and the yoke does not tend to rot and break up before such a coincidence comes to pass."

Then the Buddha said, "O Bhikkhus, the occurrence of such a strange thing is not to be counted a difficult one; for there is still a greater, a harder, a hundred times a thousand times more

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difficult than this lying hidden from your knowledge, And what is this? It is, O Bhikkhus, the obtaining of the opportunity of becoming a man again by a man who has expired and is reborn once in any of the four realms of misery. The occurrence of the yoking of the blind tortoise is not worth thinking of as a difficult occurrence in comparison therewith. Because those who perform good deeds and abstain from doing bad alone can obtain the existence of men and Deavs. The beings in the four miserable worlds cannot discern what is virtuous and what vicious, what good and what bad, what moral and what immoral, what meritorious and what demeritorious, and consequently they live a life of immorality and demerit, tormenting one another with all their power. Those creatures of the Niraya and Peta abode in particular, live a very miserable life on account of punishments and torments which they experience with sorrow, pain and distress. Therefore, O Bhikkhus, the opportunity of being reborn in the abode of men is a hundred times, a thousand times harder to obtain than the encountering of the blind turtle with the yoke.

According to this Sutta, why those creatures who are born in the miserable planes are far from human existence is because they never look up but always look down. And what is meant by looking down? The ignorance in them by degrees becomes greater and stronger from one existence to another; and as the water of a river always flows down to the lower plains, so also they are always tending towards the lower existences; for the ways towards the higher existences are closed to them, while those towards the lower existences are freely open. This is the meaning of "looking down". Hence, from this story of the blind turtle, the wise apprehend how great, how fearful, how terribly perilous are the evils of the- Puthujjanagati, i.e. the "dispersion of existence".

What has been said is concerning the Puthujjana-gati. Now what is Ariya-gati? It is deliverance from the dispersion of

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existence after death. Or it is the disappearance of that "dispersion of existence" which is conjoined with the destiny of inevitable death in every existence". It is also the potentiality of being reborn in higher existences or in existences according to one's choice. It is also not like the fall of coconuts from trees; but it is to be compared to birds which fly through the air to whatsoever place or tree on which they may wish to perch. Those men, Devas and Brahmas who have attained the Ariyan state, can get to whatever better existence, i.e. as men, Devas, Brahmas, they may wish to be reborn into, when they expire from the particular existence in which they have attained such Ariyan state. Though they expire unexpectedly without aiming to be reborn in any particular existence, they are destined to be reborn in a better or higher existence, and at the same time are entirely free from rebirth into lower and miserable existences. Moreover, if they are reborn again in the abode of men, they never become of the lower or poorer classes, nor are they fools or heretics but become quite otherwise. It is the same in the abodes of Devas and Brahmas. They are entirely set free from the Puthujjana-gati.

What has been said is concerning the courses of Ariyas. Now we will explain the two Gatis side by side. When a man falls from a tree he falls like a coconut because he has no wings with which to fly in the air. In precisely the same way men, Devas and Brahmas who are Putthujjana, riveted to the hallucination of wrong views and having no wings of the Noble Eightfold Path to make the sky their resting-place, transmigrate after the dissolving of their present bodies into new ones, they fall tumbling into the bonds of the evils of dispersion. In this world ordinary men who climb up very high trees fall tumbling to the ground when the branches which they clutch or try to make their resting place break down. They suffer much pain from the fall, and sometimes death ensues because they have no other resting-places but the branches,

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neither have they wings wherewith to fly in the air. It is the same with men, Devas and Brahmas who have the hallucination of Wrong Views, when their resting-place of Wrong Views as regards self is broken down, they fall tumbling into the dispersion existence. For their resting-places are only their bodies; and they have neither such a resting-place as Nibbāna, nor such strong wings as the Noble Eightfold Path to support them. As for the birds, though the branches they rest on may break, they never fall, but easily fly through the air to any other tree. For the branches are not their permanent resting places but only temporary ones. They entirely rely on their wings and the air. In the same way, men, Devas and Brahmas who have become Ariya and are freed from the hallucination of Wrong Views, neither regard their bodies as their Attā or Self, not rely upon them. They have in their possession permanent resting places, such as Nibbāna which is the entire cessation of all tumbling existence. They also possess the very mighty wings of the Noble Eightfold Path which are able to bear them to better existences.

What has been said is concerning the distinction between the two Gatis, i.e., the Puthujjana-gati and the Ariya-gati.

THE TWO SACCAS OR THE TWO TRUTHS

Saccā or Truth is the constant faithfulness or concordance of the term which names a thing, to or with that thing's intrinsic nature.

It is of two kinds, to wit:-

1. Sammuti-saccā, conventional or relative truth.
2. Paramattha-saccā, or ultimate Truth.

Of the two, conventional truth is the truthfulness of the customary terms used by the great majority of people, such as "Self exists", "a living soul exists" "men exist".

"Devas exist", "Sakkas exist", "elephants exist", "head exists" and so on. This conventional truth is the opposite of untruth, and so can overcome it. It is not a lie or an untruth when people say:

"there probably exists an immutable, permanent, one continuous self or living soul which is neither momentarily rising nor passing away throughout one existence," for this is the customary manner of speech of the great majority of people who have no intention whatever of deceiving others. But according to ultimate truth, it is reckoned a Vipallāsa or hallucination which erroneously regards impermanent as permanent and non-self as self. So long as this erroneous view remains underdestroyed, one can never escape from the evils of Samsāra, the wheel of life. All of the foregoing alike holds good when people say "a person exists" and so on.

Ultimate truth is the absolute truthfulness of assertion or negative in full and complete accordance with what is actual, the elementary, fundamental qualities of phenomena. Here stating such truth in affirmative form, one may say: "The element of solidity exists", "The element of extension exists", "the element of cohesion exists", "the element of kinetic energy exists", "mind exists" "consciousness exists", "contact, feeling and perception exist", "material aggregates exist" and so on. And expressing such truth in a negative form, it can be said: "No self exists", "no living soul exists", "no person exists", "no being exists", "neither does an elephant exist" "nor do hands, nor legs, nor any members of the body exist", "neither does a man exist nor a Deva" and so on. In saying here: "No self exists" "no living soul exists" we mean that there is no such ultimate entity as a self or living soul which persists unchanged during the whole term of life, without momentarily coming to be and passing away. In the expression: "No being exists" and so forth, what is meant is that nothing actually exists but

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material and mental elements. These elements are neither persons nor beings, nor men, nor Devas etc. Therefore there is no separate being or person apart from the elements. The ultimate truth is the diametrical opposite of the hallucination, and so can confute it. One who is thus able to confute or reject the hallucination can escape from the evils of Samsāra, the evolution of life.

According to conventional truth, a person exists, a being exists; a person or a being continually transmigrates from one existence to another in the ocean of life. But to ultimate truth, neither a person nor a being exists, and there is no one who transmigrates from one existence to another. Here, it may be asked: "Do not these two truths seem to be as poles assunder?" Of course they seem to be so. Nevertheless we may bring them together. Have we not said: "According to conventional truth" and "according to ultimate truth"? Each kind of truth accordingly is truthful as regards its own mode of expression. Hence if one man should say that there exists a person or a being according to conventional truth, the other to whom he speaks ought not to contradict him, for these conventional terms describe what apparently exists. And likewise, if the other says that there exists neither a person nor a being, according to ultimate truth, the former ought not to deny this, for in the ultimate sense, material and mental phenomena alone truly exist and in strict reality they know no person or being. For example: Men dig up lumps of earth from certain places, pound them into dust, knead this dust with water into clay, and from this clay make various kinds of useful pots, jars, and cups. Thus there exist various kinds of pots, jars and cups in the world. Now when discussion takes place on this subject, if it were asked: "Are there earthen pots and cups in this world?" the answer, according to the conventional truth should be given in the affirmative, and according to the ultimate truth, in the negative, since this kind of truth admits only the positive existence of the earth out of which the

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pots and so forth were made. Of these two answers the former requires no explanation inasmuch as it is an answer according to the established usage: but as regards the latter, some explanation is needed. In the objects that we called "earthen pots" and "earthen cups", what really exists is only earth; not pots nor cups, in the sense of ultimate truth: because the term "earth" applies properly not to pots and cups but to actual substantial earth. There are also pots and cups made of iron brass, silver, and gold. These cannot be called earthen pots and cups, since they are not made of earth. The terms "pots" and "cups" also are not terms descriptive of earth but of ideas derived from the appearance of pots and cups, such as their circular or spherical shape and so on. This is obvious, because the terms "pots" and "cups" are not applied to the mere lumps of earth which have no shape or form of pots and cups. Hence it follows that the term "earth" is not a term descriptive of pots and cups, but of real earth; and also the terms "pots" and "cups" are not terms descriptive of earth but of pictorial ideas (*santhāna-paññati* which have no separate elementary substance other than the dust of clay, but are mere conceptions presented to the mind by the particular appearance, form, and shape of the worked-up clay. Hence the negative statement according to the ultimate truth, namely, that "no earthen pots and cups exist" ought to be accepted without question.

No we come to the analysis of things in the ultimate sense. Of the two kinds of ultimate phenomena, material and mental, as mentioned above, the former is of twentyeight kinds:

- (I) The four great essential elements, viz:
 - (1) The element of solidity
 - (2) The element of cohesion, or the holding, the fluid.
 - (3) The element of kinetic energy.
 - (4) The element of motion.

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- (II) The six bases, viz:-
 - (5) The eye basis
 - (6) The ear basis
 - (7) The nose basis
 - (8) The tongue basis
 - (9) The body basis
 - (10) The heart basis.
- (III) The two sexes, viz:-
 - (11) The male sex
 - (12) The female sex.
- (IV) One species of material quality of life, viz:-
 - (13) the vital force.
- (V) One species of material quality of nutrition, viz:-
 - (14) Edible food.
- (VI) The four sense fields, viz:-
 - (15) Visible form
 - (16) Sound .
 - (17) Odour
 - (18) Savour.

These eighteen species are called Jātarūpāni or genetic material qualities, as they possess the power of production.

- (VII) One species of material quality of limitation viz:-
 - (19) The element of space.
- (VIII) The two communication, viz:-
 - (20) Intimation through the body
 - (21) Intimation through speech.
- (IX) The three plasticities, viz:-
 - (22) Lightness
 - (23) Pliancy
 - (24) Adaptability.
- (X) The four salient features, viz:-
 - (25) Integration

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- (26) Continuance
- (27) Decay
- (28) Impermanence or death.

These last ten species are called Ajatarūpani or non-genetic material qualities, as they do not possess the power of production.

FIFTY-FOUR KINDS OF MENTAL PHENOMENA

There are 54 kinds of mental phenomena.

- Citta : mind or consciousness;
- Cetasika : mental properties or concomitants, fifty-two in number and
- Nibbāna : Getting out of the circle of existences;

(Nibbāna is here reckoned as a mental phenomenon, not from the subjective, but from the objective point of view. Ti) Citta means the faculty of investigating an object (āramana) or the faculty of taking possession of an object, or the faculty of knowing an object, or the faculty of being conscious of an object.

Cetasikas are characters of consciousness, or mental properties born of mind, or concomitants of mind.

Nibbāna means freedom from every kind of infelicity.

(1) CONSCIOUSNESS is divided into six classes:-

1. Consciousness of sight
2. " " sound
3. " " smell
4. " " taste
5. " " touch
6. " " mind.

1. The Consciousness arising at the eye-basis is called the consciousness of sight, and has the function of seeing.

2. The Consciousness arising at the ear-basis is called the consciousness of sound, and has the function of hearing.

3. The Consciousness arising at the nose-basis is called the consciousness of smell, and has the function of smelling.

4. The Consciousness arising at the tongue-basis is called the consciousness of taste, and has the function of tasting.

5. The Consciousness arising at the body basis is called the consciousness of touch, and has the function of touching.

6. The consciousness arising at the heart-basis is called consciousness of mind. In the Arūpa-loka, however, mind-consciousness arises without any basis. The mind-consciousness is again subdivided into four kinds.

- (a) Kāma-consciousness
- (b) Rūpa-consciousness
- (c) Arūpa-consciousness
- (d) Lokuttara-consciousness.

(a) Of these, Kāma-consciousness is that which lies within the jurisdiction of desire prevailing in Kāma-Joka (Kāma-tanhā) and it is fourfold, thus: Moral (kusala) Immoral (akusala), Resultant (vipāka), and Ineffective (kriya).

(b) Rūpa-consciousness is the jhānic or ecstatic mind which has become free from Kāma-desire but still remains within the jurisdiction of the desire prevailing in Rūpa loka (Rūpa-tanhā) and it is threefold, thus:

- Moral,
- Resultant.
- Ineffective.

(c) Arūpa-consciousness is also the jhānic or ecstatic mind which has become free from Rūpa-desire, but still remains within the jurisdiction of the desire prevailing in the Arūpa-loka (Arūpa-tanhā), and also is three fold thus:

- Moral,
- Resultant.
- Ineffective.

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(d) Lokuttara, or transcendental consciousness is the noble mind (Ariya-citta) which has become free from the threefold desire, and has transcended the three planes, Kāma, Rūpa and Arūpa. It is of two kinds, thus: Noble consciousness in the Path, and Noble consciousness in the fruition.

II. FIFTY-TWO KINDS OF CETASIKA

Mental properties are of 52 kind.

(a) The Seven Common Properties (Sabbacittaka), so called on account of being common to all classes of consciousness, viz.

1. phassa (contact)
2. vedanā (feeling)
3. saññā (perception)
4. cetanā (volition)
5. ekaggatā (concentration of mind)
6. jīvita (psychic life)
7. manasikāra (attention)

(b) The six Particulars (pakinnaka) so called because they invariably enter into composition with consciousness, viz:

1. vitakka (initial application)
2. vicāra (sustained application)
3. viriya (effort)
4. piti (pleasurable interest)
5. chanda (desire-to-do)
6. adhimokkha (deciding)

The above thirteen kinds (a) and (b) are called Mixtures (vimissaka), or vetter, as rendered by Shwe Zan Aung "Un-morals" as they are common to both moral and immoral consciousness in composition.

(c) The fourteen Immorals (pāpa-jati), viz:

1. lobha (greed)

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2. dosa (hate)
3. moha (dullness)
4. diṭṭhi (error)
5. māna (cencit)
6. issā (envy)
7. macchariya (selfishness)
8. kukkucca (worry)
9. ahīrika (shamelessness)
10. anottappa (recklessness)
11. uddhacca (distraction)
12. thina (sloth)
13. middha (torpor)
14. vicikiccha (perplexity)

(d) The twenty-five Morals (kalayānajatika) viz.

1. alobha (disinterestedness)
2. adosa (amity)
3. amoha (reason)
4. saddhā (fath)
5. sati (mindfulness)
6. hīri (modesty)
7. ottappa (discretion)
8. tatramajjhataṭṭā (balance of mind)
9. kayāpassaddhi (composure of mental properties)
10. cittapassaddhi (composure of mind)
11. kāyalahutā (buouancy of mental properties)
12. cittalahutā (buoyancy of mind)
13. Kāyamudutā (pliancy of mental properties),
14. citta mudutā (pliancy of mind)
15. kāyakammaññatā (adaptability of mental properties)
16. cittakammaññatā (adaptability of mind)
17. kāyapaguññatā (proficiency of mental properties)

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18. cittapaguññatā (proficiency of mind)
 19. kāyujkatā (rectitude of mental properties)
 20. cittujukata (rectitude of mind)
 21. sammāvāca (right speech)
 22. sammākammanta (right action)
 23. sammāājiva (right livelihood)
(the immediately preceding three are called the Three Abstinences)
 24. karunā (pity)
 25. muditā (appreciation)
(The last two are called the two Illimitables or Appamaññā.
1. Phassa means contact, and contact means the faculty of pressing the object (ārammana), so as to cause the agreeable or disagreeable sap (so to speak) to come out. So it is the main principle of prime mover of the mental properties in the uprising. If the sap cannot be squeezed out, then all objects (ārammana) will be of no use.
 2. Vedanā means feeling, or the faculty of tasting the sapid flavour thus squeezed out by the phassa. All creatures are sunk in his vedanā.
 3. Saññā means perception, or the act of perceiving. All creatures become wise through this perception, if they perceive things with sufficient clearness in accordance with their own ways, custom, creed, and so forth.
 4. Cetanā means volition or the faculty of determining the activities of the mental concomitants so as to bring them into harmony. In the common speech of the world we are accustomed to say of one who supervises a piece of work that he is the performer or author of the work. We usually say: "Oh, this work was done by So-and-so", or "This is such and such a person's great work". It is somewhat the same

in connection with the ethical aspects of things. The volition (*cetanā*) is called the doer (*kamma*), as it determines the activities of the mental concomitants, or supervises all the actions of body, of speech, and of mind. As every kind of prosperity in this life is the outcome of the exertions put forth in work performed with body, with speech and with mind, so also the issues of new life or existence are the results of the volition (asynchronous volition is the name give to it in the *Patthāna*, and it is known by the name of *Kamma* in the actions of body, speech and mind) performed in previous existences. Earth, water, mountains, trees, grass and so forth, are all born of *Utu*, the element of warmth and they may quite properly be called the children or the issue of the warmth element. So also all living creatures may be called the children or the issue of volition, or what is called *Kamma-dhātu*, as they are all born through *Kamma*.

5. *Ekaggatā* means concentration of mind. It is also called Right Concentration (*samādhi*). It becomes prominent in the *Jhānasamāpatti* the attainment of the supernormal modes of mind called *Jhāna*.

6. *Jīvita* means the life of mental phenomena. It is pre-eminent in preserving the continuance of mental phenomena.

7. *Manasikāra* means attention. Its function is to bring the desired object into view of consciousness.

These seven factors are called *Sabbacittika*, Universal Properties, as they always enter into the composition of all consciousness.

8. *Vitakka* means the initial application of mind. Its function is to direct the mind towards the object of research. It is also called *Sankappa* (aspiration), which is of two kinds, viz., *Sammāsankappa* or Right Aspiration, *Micchāsankappa* or Wrong Aspiration.

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9. Vicāra means sustained application. Its function is to concentrate upon objects.
10. Vīriya means effort of mind in actions. It is of two kinds, right effort and wrong effort.
11. Pīti means pleasurable interest of mind, or buoyancy of mind or the bulkiness of mind.
12. Chanda means desire-to-do, such as desire-to-go, desire-to-say, desire-to-speak, and so forth.
13. Adhimokkha means decisions, or literally, appartness of mind for the object; that is, it is intended to connote the freedom of mind from the wavering state between the two courses; "Is it?" or "Is it not?"

These last six mental properties are not common to all classes of consciousness, but severally enter into their composition. Hence they are called Pakinnaka or Particulars. They make thirteen if they are added to the Common Properties; and both, taken together are called Vimissaka (mixtures) as they enter into composition both with moral and immoral consciousness.

14. Lobha ethically means greed, but psychically it means agglutination of mind with objects. It is sometimes called Taphā (craving), sometimes Abhijjhā (covetousness) sometimes Kāma (lust) and sometimes Rāga (sensual passion).
15. Dosa in its ethical sense is hate, but psychically it means the violent striking of mind at the object. It has two other names i.e., Patigha (repugnance), and Byāpāda (ill-will).
16. Moha means dullness or lack of understanding in philosophical matters. It is also called Avijjhā (nescience), Aññāna (notknowing) and Adassana (not-seeing).

The above three just mentioned are called the three Akusalamūla, or the three main immoral roots, as they are the sources of all immoralities.

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17. *Diṭṭhi* means error or wrong seeing in matters of philosophy. It takes impermanence for permanence, and non-soul for soul, and moral activities for immoral ones; or it denies that there are any results of action, and so forth.
18. *Māna* means conceit or wrong estimation. It wrongly imagines the name-and-form (*nāma-rūpa*) to be an "I", and estimates it as noble or ignoble according to the caste, creed or family, and so on, to which the person belongs.
19. *Issā* means envy, or disapprobation, or lack of appreciation, or absence of inclination to congratulate others upon their success in life. It also means a disposition to find fault with others.
20. *Macchariya* means selfishness, illiberality, or unwillingness to share with others.
21. *Kukkucca* means worry, anxiety, or undue anxiousness for what has been done wrongly, or for right actions that have been left undone. There are two wrongs in the world, namely, doing sinful deeds and failing to do meritorious deeds. There are also two ways of representing thus "I have done sinful acts", or "I have left undone meritorious acts, such as charity, virtue, and so forth." "A fool always invents plans after all is over", runs the saying. So worry is of two kinds, with regard to forgetfulness and with regard to viciousness, to sins of omissions and sins of commission.
22. *Ahirika* means shamelessness. When a sinful act is about to be committed, no felling of shame such as "I will be corrupted if I do this", or "Some people and Devas may know this of me", arise in him who is shameless.
23. *Anottappa* means utter recklessness as regards such consequences, as *Attānuvādabhaya* (fear of self-accusations like: "I have been foolish; I have done wrong", and so forth,)

Parānuvādahbhaya (fear of accusations by others); Dandabhaya (fear of punishments in the present life inflicted by the rulers); Apāyabhaya (fear of punishments to be suffered in the realms of misery).

24. Uddhacca means distraction as regards an object.
25. Thina means slothfulness of mind; that is, the dimness of the mind's consciousness of an object.
26. Middha means slothfulness of mental properties that is, the dimness of the faculties of each of the mental properties, such as contact, feeling and so forth.
27. Vicikicchā means perplexity, that is, not believing what ought to be believed.

The above fourteen kinds are called Pāpajāti or Akusala-dhamma, in fact, they are real immoralities.

28. Alobha means disinterestedness of mind as regards an object. It is also called Nekkhamma-dhātu (element of abnegation or renunciation), and Anabhijhā (liberality).
29. Adosa, or amity in its ethical sense means inclination of mind in the direction of its object, or purity of mind. It is also called Abyāpāda (peace of mind), and Mettā (loving-kindness).
30. Amoha means knowing things as they are. It is also called Ñāna (wisdom), Paññā (insight), Vijjā (knowledge), Sammā ditṭhi (right view)..

These three are called the three Kalayānamūlas or the three Main Moral Roots as they are the sources of all moralities.

31. Saddhā means faith in what ought to be believed. This is also called Pasāda (transparence).
32. Sati means constant mindfulness in good things so as not to forget them. It is also called Dhāraṇa (Retention), and Utitthāna (readiness).

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33. Hiri means modesty which connotes hesitation in doing sinful acts through shame of being known to do them.
34. Ottappa means discretion which connotes hesitation in doing sinful deeds through fear of self-accusation, of accusation by others, or of punishments in spheres of misery (apāyabhaya).
35. Tatramajjhataṭṭā is balance of mind, that is to say, that mode of mind which neither cleaves to an object nor repulses it. This is called Upekkhā-brahmavihāra (equanimity of the Sublime Abode) in the category of Brahmavihāra; and Upekkasambojjhanga (equanimity that pertains to the factors of Enlightenment) in the Bojjhanga.
36. Kāyapassaddhi means composure of mental properties
37. Cittapassaddhi means composure of mind. By composure it is meant that the mental properties are set at rest and become cool, as they are free from the three Immoral (Papa-dhamma) which cause annoyance in doing good deeds.
38. Kāya-lahutā means buoyancy of mental properties.
39. Citta-lahutā means buoyancy of mind. By buoyancy of mind. By buoyancy it is meant that the mental properties become light, as they are free from the Immorals which weigh against them in the doing of good deeds. It should be explained in the same manner as the rest.
40. Kāya-mudutā means pliancy of mental properties.
41. Citta-mudutā means pliancy of mind.
42. Kāya-kammaññatā means fitness of work of mental properties.
43. Citta-kammaññatā means the fitness of the mind for work.
44. Kāya-pāguññatā means proficiency of mental properties.
45. Citta-pāguññatā means proficiency of mind. Proficiency here means skilfulness.
46. Kāyujukatā means rectitude of mental properties.

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47. Cittājukatā means rectitude of mind.
48. Sammā- vācā means Right Speech, that is abstinence from the fourfold sinful modes of speech i.e. lying, slandering, abusive language and idle talk.
49. Sammākamanta means Right Action, that is abstinence from the therefold sinful acts, i.e. killing, stealing, and unchastity.
50. Sammāājīva means Right Livelihood.
These three Sammā-vaca, Sammā-kammanta and Sammā-ājīva are called the Triple Abstinences.
51. Karunā means pity, sympathy, compassion or wishing to help those who are in distress.
52. Muditā means appreciation of, or congratulation upon or delight in the success of others.
53. These two are respectively called Karunā-brahmavihāra and muditā-brahma-vihāra. They are also called Appamaññā (Illimitables according to the definition. "Appamañesu sattesu bhavā ti Appamañña", that is : "Appamañña is so called because it exists without limit among living beings."

Nibbāna may be classified into three kinds, viz:- First Nibbāna, Second Nibbāna and Third Nibbāna.

Freeing or deliverance from the plane of misery is the first Nibbāna.

Freeing or deliverance from the plane of Kāma-loka is the Second Nibbāna.

Freeing or deliverance from the planes of Rūpa-loka and Arūpa-loka is the Third Nibbāna.

Consciousness one, Mental Properties fiftytwo, Nibbāna one, altogether make up fiftyfour Mental Phenomena. Thus the twenty eight material phenomena and 54 mental phenomena make up 82 ultimate things which are called Ultimate Facts. On the other hand, Self, Soul Creature, Person and so forth, are Conventional Facts.

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The Four Mahābhūtas or the Four Great Essentials

Mahābhūta means to develop greatly:

- (1) The element of extension is the element of earth; that is, the fundamental principle or foundation of matter. It exists in gradations of many kinds, such as, hardness, more hardness, stiffness, more stiffness, softness, more softness, pliability, more pliability, and so on.
- (2) The element of cohesion is the element of water, that is, the cohesive power of material qualities whereby they form into mass or bulk or lump. There are apparently many kinds of cohesion.
- (3) The element of heat is the element of fire, that is, the power to burn, to inflame, and to mature the material qualities. This maturative quality is of two kinds, namely, the maturative quality of heat and the maturative quality of cold.
- (4) The element of motion is the element of wind, that is, the power of supporting or resisting. It is of many kinds, such as supportive, resistive, conveying, vibratory, diffusive, and so on. From these four great Elements all other forms of matter are derived or are born. Or, expressed in another way: All matter is a combination, in one proportion or another, of these four elementary properties.

The Six Bases.

Basis is that where consciousness generates, arises, develops, or that whereupon it depends.

- (5) The eye-basis is the element of the sensorium within the eye-ball where consciousness of sight is generated; and the consciousness of sight connotes the power of seeing various kinds of colours, appearances, forms and shapes.
- (6) The ear-basis is the element of the sensorium within

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the organ of the ear where consciousness of sound is generated, and the consciousness of sound connotes the power of hearing various kinds of sound.

(7) The nose-basis is the element of the sensorium within the nose organ where consciousness of smell is generated, and the consciousness of smell connotes the power of smelling different kinds of odours.

(8) The tongue-basis is the element of the sensorium upon the surface of the tongue where consciousness of taste is generated, and the consciousness of taste connotes the power of tasting many kinds such as sweet, sour, and so forth.

(9) The body-basis is the element of the sensorium locating itself by pervading the whole body within and without from head to foot, where consciousness of touch is generated, and the consciousness of touch connotes the power of feeling or sensing physical contacts.

(10) The heart-basis is a kind of very fine, bright, subtle matter within the organ of heart where mind consciousness, comprising sixty-nine classes of the same in number is generated.

From these six bases all classes of consciousness are generated and arise.

The Two Bhāvas or Sexes.

Bhāva means production or productive principle.

(11) The Itthi-bhāva or the female sex is a certain productive principle of matter which produces several different kinds of female appearances and feminine characters.

(12) The Puma-bhāva or the male sex is a certain productive principle of matter which produces several different kinds of male appearances and masculine characters.

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The two sexes respectively locate themselves in the bodies of male and female, like the body-basis pervading the entire frame, from the sole of the foot to the top of the head within and without. Owing to their predominant features the distinction between masculinity and femininity is readily discerned.

Jīvita-Rūpa or Material Quality of Life.

(13) Jīvita means life, that is, the vital force which controls the material qualities produced by Kamma and keeps them fresh in the same way that the water of a pond preserves the lotus plant therein from decay and so informs them as to prevent from withering. The common expressions of ordinary speech, "a being lives" or "a being dies" are descriptive merely of the presence or absence of this material quality of life. When it ceases forever with reference to a particular form, we say "a being dies" and we say "a being is living" so long as it continues to act in any particular form. This also locates itself by permeating the whole body.

Ahāra-Rūpa or the Material Quality of Nutrition

(14) Ahāra-rūpa means element essential nutriment that chiefly nourishes or promotes the growth of material qualities. Just as the element of water that resides in earth or that falls from the sky, nourishes trees or plants or mainly promotes their growth or helps them to fecundate, develop and last long: so also this material quality of nutrition nourishes or mainly helps the four kinds of bodies or matter produced by the four causes, namely, kamma, mind, temperature and food, to fecundate and grow. It is the main supporter of the material quality of life, so that undertak-

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ing various kinds of work in the world for the sake of getting one's daily food, is called a man's living or livelihood.

Gocara-Rūpas or the Four Sense-Fields.

Gocara means sense-field or object of the five senses.

(15) The object "visible form", is the quality of colour or of shape of various objects.

(16) The object "sound" is the quality of sound itself.

(17) The object "odour" is the quality of scent or smell.

(18) The object "savour" is the quality of savour or taste.

Mention is not made here of touch or the tangible, as it consists in the Great Essentials or Elements. It is of three kinds, Viz., Pathavī-potthabba or extension tangible, Tejo-potthabba or temperature tangible. Vāyo-potthabba or movement tangible. Counting in the tangible also we thus get five sense-fields in all. Of these, visible form is the object of eye; sound, of ear; odour, of nose; savour, of tongue; and the tangible, of body.

Ajāsa-Dhātu or Material Quality of Limitation

(19) Akasa-dhātu means the element of space. In a heap of sand there is a space between each particle of sand. Hence we may say that there are as many spaces as there are particles of sand in the heap; and we can also distinguish the particles of sand from one another. When the heap is destroyed the particles of sand are scattered about, and the space enclosed between them disappears also. Similarly, in very hard lumps of stone, marble, iron and metal, there are innumerable atoms and particles of atoms which are called kalāpas or groups. Into every finest, smallest particle of an atom there enters at least these following eight qualities of matter, i.e., the Four Essentials and colour, odour, savour, and nutritive essence. And each group is

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separated by the element of space which locates itself between them. Therefore there is at least as much of space as there is of the matter of the lump. It is owing to the existence of this space that lumps of stone and iron can be broken up, or cut into pieces, or pounded into dust, or melted.

The Two Viññatti-Tūpa or Modes of Communications.

Viññatti-rūpa means mode of communication or sign employed to communicate the willingness, intention, or purpose, of one person to the understanding of another.

(20) Kāya-viññatti is that peculiar movement of body by which one's purpose is made known to others.

(21) Vacī-Viññatti is that peculiar movement of sounds in speech by which one's purpose is made known to others.

Those who cannot see the minds of others know the purpose, the intention, the willingness, of others through the use of these two modes of communication or Viññattirūpas. These two are employed not only in communicating one's purpose or intention to the understanding of another, but also in moving the parts of the body while walking, and so forth, according to one's own will: as also in learning by heart, reading to oneself, and so forth.

The Three-Vikāra-Rūpas or the Three Plasticities

Vikāra means the peculiar expression or distinctive condition of the Jātā-rūpas, the genetic material qualities:

(22) Lahutā is the lightness of the material quality.

(23) Mudutā is the pliancy of the material quality.

(24) Kammanñātā is the adaptability of the two media of

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communication. When one of the Four Great Essentials falls out of order and becomes disproportionate to the rest in any parts of the body, these parts are not light as usual in applying themselves to some work, but tend to become heavy and awkward: they are not pliable as usual, but tend to become hard, coarse and rigid: they are not as adaptable as usual in their movements in accord with one's will, but tend to become difficult and strained. Likewise when the Essentials are out of order, the tongue, the lips, are not adaptable according to the wish in speaking, but become firm and stiff. When the Four Great Essentials are in good order and the parts of the body are in sound health, the matter of the body (rūpa) is said to be in possession of these qualities, i.e. lightness, pliancy, and adaptability, which are called the three plasticities. (vikāra-rūpas).

The Four Lakkhana-Rūpas or the Four Salient Features.

Lakkhana means salient feature or mark by means of which it is decisively known that all material and mental qualities are subject to impermanence.

(25) Upacaya-rūpa means both integration and continuance of integration, of which two the former may be called Acaya (initial integration) and the latter Upacaya (sequent integration).

(26) Santati-tūpa means continuance. From the cessation of sequent integration to the commencement of decay the phenomenon continues without any increase or decrease. And such a continuous state of material phenomenon is called Santati or Pavatti (Prolongation). The production (jāti) of the groups of material qualities alone, is described by the three names of Acaya, Upacaya and Santati.

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(27) Jaratā is the state of growing old, of decline" of maturity" ripeness (in the sense of being ready to fall), decayedness, caducity, rottenness, or corruption.

(28) Aniccatā means impermanence, death, termination, cessation, brokenness, or the state of disappearing. (It is our Ledi Sayadaw's style in writing to express an idea by means of as many synonymous terms as he can collect, and a translator, such as I, who has not fully attained the mastery of the language in which the treasures of Burmese literature are to be deposited, can with difficulty furnish the translation with a sufficient number of appropriate terms.)

A plant has five periods, the Acaya period, the Upacaya period, the Santati period, the Jaratā period, and the Aniccatā period. It is first generated then grown up gradually or develops day by day and after the cessation of growth it stands for some time in the fully developed state. After that it begins to decay and at last it dies and disappears leaving nothing behind. Here the primary generation of the material qualities is called ācaya period; the gradual growth or development, the *upacaya* period; and their standing in their fully developed state, the *santati* period. However, during these three periods there are momentary decays (*khaṇikajaratā*) and momentary deaths (*khaṇikaaniccatā*), but they are not conspicuous,

The declining of the plant is called jaratā period. During the period of decline there are momentary births (*khaṇikalāti*) and momentary deaths (*khaṇikamarāṇa*), but they are also inconspicuous.

(The Commentator of the "Dhammasaṅgani" in his *Athasālinī*, explains this by an illustration of a well dug out on the bank of a river. The first gushing out of water in the well, he says, is like the Ācaya of the material phenomenon; the flushing up or the gradual increasing or the rising up of water to the full,

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is like the Upacaya: and the flooding is like the Santati. Tr.)

The death of the plant and the final disappearance of all its constituent is called the *aniccatā* period. During what we call death there are also momentary births and decays but they are invisible. The five periods allotted to what is apparent to the view are shown here only in order to help one to grasp the idea of Lakkhaṇa rūpas.

In a similar manner we may divide, in the life of a fruit tree, the branches, the leaves, the buds, the flowers, and the fruits into five periods each. A fruit can be divided into five periods thus: the first period of appearance, the second period of growth or development the third period of standing, the fourth period of ripening and decaying" and the fifth period of falling from the stem or total destruction or final disappearance.

Just as we get five periods in the life of plants so is it with all creatures and also with all their bodily parts, with their movements or bodily actions such as going, coming, standing, sitting, with their speech and with their thought. The beginning, the middle, and the end are all to be found in the existence of every material thing.

The Four Producers or Generators of Material Phenomena.

There are four kinds of producers which produce material phenomena:--

1. Kama,
2. citta,
3. utu,
4. ahāra.

Kamma means moral and immoral actions committed in previous existences.

Citta means mind and mental concomitants existing in the present life.

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Utu means the two states of Tejo-dhātu, the fire-element, i.e., heat (uṇha-tejo) and cold (sīta-tejo).

Ahāra means the two kinds of nutritive essence, internal nutriment that obtains from the lime of conception and external nutriment that exists in edible food.

Out of the twenty-eight species of material qualities, the nine species, i.e., the six bases, two sexes, and life, are produced only by kamma. The two media of communications are produced only by Citta.

Sound is produced by Citta and Utu. The three plasticities are produced by Citta, Utu. and Ahāra. Of the remaining thirteen, excluding jaratā (decay) and Aniccatā (impermanence), the eleven-comprising the Four Great Essentials, nutriment, visible form, touch, savour, the element of space, integration, and continuance are produced by the four causes. These eleven always appertain severally to the four classes of phenomena produced by the four causes. There are no phenomena that enter into composition without these. Material phenomena enter into composition with these, forming groups of eight, nine, and so forth, and each group is called Rūpa-Kalāpa.

As to the two salient features, decay and impermanence, they exclude themselves from the material qualities born of the four causes as they disorganise what has been produced.

CAUSES OR ORIGINS.

Of these eighty-two ultimate things. Nibbāna, inasmuch as it lies outside the scope of birth (jāti); does not need any originator for its arising; Neither does it need any cause for its maintenance since it also does not come within the range of decay and death (jarā-Marana). Hence nibbāna is unconditioned and unorganized. But, with the exception of Nibbāna, the eighty-one phenomena, both mental and material, being within the spheres of birth, decay and death, are conditioned and organized things.

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Among the four causes already dealt with in connection with the material qualities, Kamma is merely an originator and Citta (mind) is simply a stimulus. The physical body develops, stands, and is maintained by the power of the warmth-element called Utu and by the power of the essence of nutriment. If the forces of the latter two come to an end, the forces of the former two also can no longer operate but cease simultaneously.

In the cause of trees, for example, the seeds are only their origins. They grow, develop, and are maintained by means of the elements of earth and water. If these two principles fail them, the power of the seed also fails along with them. Here the physical body is like the tree; Kamma is like the seed; the warmth-element, or what is called Utu is like the earth; the nutritive essence is like the rain-water, which falls regularly at proper seasons; and mind is like the atmosphere and the heat of the sun, both of which give support from outside.

With regard to the causes of mind and mental properties, three things are needed for the arising of Resultants; a past kamma, a basis to depend upon, and an object. The first is like the seed of the tree, the basis is like the earth, and the object is like the rain-water.

Two things are necessary for the arising of each of the mental phenomena of the Morals, the Immorals and the Ineffectives,:- a basis to depend upon, and an object. However, to be more detailed, full rational exercise of mind (*yonisomanasikāra*) is needed for the Morals, and defective irrational exercise of mind (*ayoniso-manasikāra*) for the Immorals. The Ineffectives which have apperceptional functions have the same causes as the Morals. As for the two classes of consciousness called "Turning towards," if they precede the Morals they have the same causes as the Morals, and if they precede the Immorals they have the same causes as the Immorals. Here *yoniso-manasikāra* means proper exercise of

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reason, and *ayonisomanasikāra* means improper exercise of reason. These are the functions of the two classes of consciousness called *Avajjana*, "Turning towards." On seeing a man, if the *manasikāra* be rationally utilized, moral consciousness arises; and if the *manasikāra* be irrationally utilized, immoral consciousness arises. There is no particular object which purely of itself will cause to arise only a moral consciousness, or only an immoral consciousness. The process of the mind may be compared to a boat of which the *Avajjana-citta* or "Turning-towards-thought" is the helmsman. As the course of a boat lies entirely in the hands of the helmsman, so also the occurrence of the moral and the immoral consciousness lies entirely in the hands of *Avajjana*.

What the seed is to the tree, that the *Manasikāra* is to the Morals and the Immorals. What the earth is to a tree, that their "Basis" is to the Morals and Immorals. While what the rain-water is to a tree, that their "object" is to the Morals and Immorals.

We will now set forth the causes in another way.

Each of the six classes of consciousness has four causes. For the arising of the consciousness of sight there is needed *Cakkhu-vatthu*, *Rūpārammana*, *Aloka* and *Manasikāra*. Of these, *Manasikāra* is the name of the *Avajjana-citta* which turns the process of mind in the direction of the object of sight. *Aloka* means light. Unless there is light, the function of seeing will not take place, nor the process of cognition. *Cakkhuvatthu* means eye-basis; and *Rūpārammana* means *object of sight, literally, form-object*.

For the arising of the consciousness of Sound, there is needed *Sota-vatthu* (ear-basis) *Saddārammana* (object of sound), *Akāsa* and *Manasikāra*. Here *Akāsa* means the space through which sound is communicated to the ear. The function of hearing can take place only when it is present; the process of ear-door cognitions also occurs only when hearing takes place.

For the arising of the consciousness of smell, there is needed *Ghāna-vatthu* (nosebasis), *Gandhārammaṇa* (object of smell,) *Vāta* and *Manasikāra*. Here *Vāta* means the air in the nose or the inhaled air. If this is not present, odours cannot come into contact with the nose-basis, and consequently the function of smelling and the nose-door cognitions cannot take place.

For the arising of the consciousness of taste, there is needed *Jīvā-vatthu* (tonguebasis), *Rasārammaṇa* (object of taste), *Apa* and *Manasikāra*. Here *Apa* means wetness of the tongue. If the tongue is dry, the savour or sapidity cannot come into contact with the tongue-basis, and consequently the function of tasting and the tongue-door cognitions cannot take place.

For the arising of the consciousness of touch, there is needed *Kāya-vatthu* (body basis). *Photthabbārammaṇa* (object of touch), *Thaddha* and *Manasikāra*. Here *Thaddha* means the quality of the object of touch, i.e., the degree of coarseness of it. Only a somewhat coarse touch can make an impression upon the body-basis. If the object of touch is too subtle, it cannot impinge upon the body-basis. And unless there is impingement, neither consciousness of touch nor the body-door cognitions can arise.

For the arising of the consciousness of mind, there is needed *Hadaya-vatthu* (heartbasis), *Dhammārammaṇa* (object of thought) *Manodvāra* (mind--door), and *Manasikāra*. Of these, *Dhammārammaṇa* means all objects comprising all material qualities other than the five-fold objects, all mental qualities, all ideas, and *Nibbāna*. As a matter of fact, the five-fold objects (form, sound, smell, taste and touch) are also the objects of consciousness of mind, but in order to set forth what is not related to the five doors, or five senses, only thought-objects are mentioned here. *Mano-dvāra* or mind-door means the continuum of sub-consciousness. Though the heart-basis is the place where consciousness of mind arises, since it does not possess the appropriate kind of

sensuous organs, the impressions of objects cannot appear in it, hence they have to appear in the mind-door only.

THE TWO ABHINNANAS OR THE TWO SUPER-KNOWLEDGES

Abhiññāna means super-knowledge, or the faculty of knowing pre-eminently beyond that of ordinary mankind. It is of two kinds, *Samatha-abhiññāna* and *Dhamma-abhiññāna*.

Samatha-abhiññāna means super-knowledge acquired through the carrying out of the exercises in Calm (*Samatha*). It is of five different kinds:-

1. *Iddhividha-abhiññāna*.
2. *Dibbasota-abhiññāna*.
3. *Cetopariy-abhiññāna*.
4. *Pubbenivāsa-abhiññāna*.
5. *Yathākammupaga-abhiññāna*.

The first is the supernormal powers of passing through the air, sinking into the earth, by oneself creating wonderful things, transforming oneself into different personalities.

The second is extreme sensitiveness of hearing such as is possessed by Celestial beings.

The third is the supernormal knowledge of others' thought.

The fourth is the supernormal knowledge of previous existences.

The fifth is the supernormal knowledge of living beings and of the *kammas* in accordance with which they are thrown down into the various spheres of existence; it resembles such supernormal vision as is possessed by Celestial beings.

Dhamma-abhiññāna means the insight by which are discerned all the things of ultimate truth mentioned in the section on the Truths, together with their respective characteristics beyond the range of conventional truth. It is divided into three kinds:-

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1. *Sutamaya-ñāna*, knowledge acquired by learning.
2. *Cintāmayā-ñāna*, knowledge acquired by reasoning.
3. *Bhāvanāmayā-ñāna*, knowledge acquired by contemplation.

The last of the three is again subdivided into two:-

1. *Anubodha-ñāna*.
2. *Pativeda-ñāna*.

Of these last two, the former is the triple insight into Impermanence, Infelicity, and No-soul, or it is the insight into things with all their characteristics as they truly are. The latter is the transcendental knowledge of the Four Paths. By this knowledge, which can dispel the darkness of the defilements (*kilesa*) such as error, perplexity, and so forth, those who have attained the Paths are brought into the light.

The Three Parinnas

Pariññā means profound knowledge. It is of three kinds, viz:-

1. *Ñāta-pariññā* (Autological knowledge).
2. *Tirana-pariññā* (Analytical knowledge).
3. *Pahāna-pariññā* (Dispelling knowledge).

Ñāta-pariññā means a profound and accurate discernment of mental and material phenomena with all their proximate causes, and also of *Nibbāna*, as shown in the previous section on the Truths and the Causes. It discerns things deeply by means of *Dhamma-abhiññāna* (philosophical knowledge) in their ultimate aspects, dispelling all merely pictorial ideas or representations (*santhānapaṇṇatti*) such as hair, hair of the body, and so forth. Even if all of these are not discerned, if only the Four Great Essentials out of the twenty-eight material phenomena are discerned accurately in the aforesaid manner, it may be said that the function of *Ñāta-pariññā* as regards *Rūpa* (form), is accomplished. As regards *Nāma*,

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the mental side, if only four of the mental things, i.e., mind, feeling, perception, and volition, are thoroughly discerned in the afore-said manner, it may also be said that the function of Nātapariññā as regards Nāma is fulfilled. If *Nibbāna* can also be discerned as shown above the function of Nāta-pariññā would be fully realized.

Tirana-pariññā means a profound and accurate discernment of momentary phenomena (both mental and material) with insight into waxing and waning, by skilfully dissecting the continuity of mentals and materials (*Nāma and Rūpa*) into momentary ultimates. It is of three kinds:-

1. *Anicca-pariññā*. 2. *Dukkha-pariññā*. 3. *Anatta-pariññā*.

Of these three, *Anicca-pariññā* means either a perfect or a qualified knowledge of the law of death (*marana*). Here by death is meant the two kinds of the same, conventional death (*sammutimarāṇa*) and ultimate death (*paramatthamarāṇa*). Of these two terms, by conventional death we mean that kind of death concerning which we are accustomed to say, according to the conventional truth, that "to die some time is unavoidable for every living person or every living creature." By ultimate death we mean the momentary death of mental and material phenomena which occurs innumerable times even in one day. The former neither possesses the real salient feature of Impermanence, nor does it lie properly within the domain of *aniccapariññā*, but only of the recollection of death (*marāṇānussati*). In fact, it is only the latter, ultimate death, which exhibits the salient feature of Impermanence, and lies within the domain of *Anicca-pariññā*.

Dukkha-pariññā means either a perfect or a qualified knowledge of the intrinsic characteristic ill or infelicity. Here it is of two kinds:-

1. *Vedayita-dukkha* (Pain-feeling ill).
2. *Bhayattha-dukkha* (Fear-producing ill).

Of these two, by *Vedayita-dukkha*, bodily and mental pains

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are meant; and by bodily pain is meant the unbearable, unpleasant pain that comes to the various parts of the body; while mental pain means such pains as *Soka* (sorrow), *Parideva* (lamentation), *Domanassa* (grief), *Upāyasa* (despair), which are experienced by mind. *Bhayattha-dukkhas* are those pains which fall within the sphere of *Bhaya-ñāna* (knowledge of things as fearful), and of the *Adīnava-ñāna* (knowledge of things as dangerous): *Jātidukkha* (ill of birth), *Jarā-dukkha* (ill of decay), *Marana-dukkha* (ill of death), *Sankhāra-dukkha* (ill of conditionality), and *Viparināma-dukkha* (ill of changeability), which will be explained afterwards.

Here is an illustration to show the difference between the *vedayita-dukkha* and *bhayattha-dukkha*. A man has a dangerous disease. He has to live on a simple diet, such as vegetables and fruit, so as to keep himself healthy and the disease in a subdued condition. If he taken rich diet, such as poultry, fish, meat, and confectionery, even though a sense of comfort and enjoyment may accompany such a dainty meal, after partaking of it he will suffer almost deadly pain for the whole of that day or may be for many days from indigestion, which will cause to arise again in full force the disease that was subsiding. The more dainty the meal was, the longer will he suffer. Now suppose that a friend of his, with a view to acquiring merit, brings him some nicely cooked, buttered rice, fowl, fish and meat. The man, fearing the agony of pain which he will have to undergo if he should eat of the meal so well prepared, though only for a few moments, has to thank his friend but decline it, telling him that the meal is too rich for him, and that should he partake of it he would be sure to suffer. In this instance, the richly prepared food is, of course, the pleasurable object (*vedayitasukha-vutthu*), for it will probably furnish a nice savour to the palate while it is being eaten, which feeling of pleasure is called *Vedayitasukha*. But to him who foresees that it will cause him such pain as may break down his health, this same food is

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really an unpleasurable object. He shrinks from and fears it, for he knows that the better the savour the longer he must suffer; hence the pleasure his palate will derive from the food is to him a real fear-producing ill.

In the world, he who has not got rid of the error of Ego and become safe against the danger of the dispersion of life (*vinipātanabhaya*), and its passage to realms of misery, is like the aforesaid man who has the dangerous disease. The existences of men, Devas and Brahmas, and the pleasures experienced therein, are like the richly prepared food and the feeling of pleasure derived from it. The state of being reborn in different existences after death is like the agony which the man has to suffer after the enjoyment of the food.

Here *Vedayita-dukkha* is synonymous with *Dukkha-vedanā* which is present in the *Vedanā* Triad of *Sukhāya-vedānaya-sampayuttā-dhammā*, *Dukkhāya-vedanāya-sampayuttā - dhammā*, and *Adukkhamasukhāya-vedanaya-sampayuttā-dhammā*. *Bhayattha-dukkha* is synonymous with *Dukkha-saccam* and with *Dukkham*, which is present in the three salient features, *Anicca*, *Dukkha*, and *Anatta*.

Hence, the perfect as well as the qualified knowledge of the intrinsic nature of the ill of the existences of men, Devas and Brahmas, as of the pleasures experienced therein, is called the *Dukkha-pariññā*.

Anatta-pariññā means the perfect or the qualified knowledge of things mental and material as possessing the characteristic of "No-soul." By this knowledge of things as no-soul, the *Anatta-ñāna*, all the mental and material phenomena that belong to the ultimate truths are discerned as having no-soul. By it also is discerned the non-personality of the "person" of conventional truth. Neither are persons and creatures discerned as the soul or personality of mental and material phenomena; nor is it discerned that there exists,

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apart from these, a soul or personality which never dies but transmigrates from one existence to another. If this knowledge attains to its highest degree, it is called *Anatta-pariññā*. The triple *pariññā* (of *Anicca*, *Dukkha*, and *Anatta*), is called *Tirana-parinna*.

Pahāna-pariññā means the perfect or the qualified knowledge which dispels hallucinations. It dispels the three *Nicca-vippallāsas* by means of the insight acquired through the contemplation of Impermanence, the three *Sukha-vippallāsas* and the three *Subha-vippallāsas*, by means of the insight acquired through the contemplation of Ill, and the three *Atta-vippallāsas* by means of the insight acquired through the contemplation of No-soul.

(Note by Translator, --- Here the three *Nicca-vippallāsas* are:-

1. Anicce niccanti saññāvipallāso.
2. Anicce niccanti cittavipallāso.
3. Anicce niccanti diṭṭhivipallāso.

That is to say: Impermanence is erroneously perceived, thought and viewed as permanence.

The three *Sukha-vippallāsas* are:-

1. Dukkhe sukhanti saññāvipallāso,*so,
2. Dukkhe sukhanti cittavipallāso,
3. Dukkhe sukhanti diṭṭhivipallāso.

That is to say: Ill is erroneously perceived, thought, and viewed as pleasure.

The three *Subha-vippallasas* are:-

1. Asubhe subhanti saññāvipallāso,
2. Asubhe subhanti cittavipallāso,
3. Asubhe subhanti diṭṭhivipallāso.

That is to say: Impurity is erroneously perceived, thought, and viewed as purity.

1. Anattani attāti saññāvipallāso,
2. Anattani attāti cittavipallāso,
3. Anattani attāti diṭṭhivipallāso.

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That is to say: No-soul is erroneously perceived, thought, and viewed as soul.-- End of Note By Translator.)

Here Atta or soul is the supposed underlying essence of a pictorial idea (*santhānapaññatti*), and Jīva or life is the supposed underlying essence of an aggregate-idea (*santati-paññatti*)

Of these two delusions, the former may be got rid of by a knowledge of the two kinds of truth, the ultimate and the conventional; but the latter can be got rid of only when the *Anicca-pariññā* reaches its summit.

Here, by *Santati* is meant the *continuum* or aggregates of the same kind, and by *Ñānāsantati* is meant the continua of aggregates of different kinds.

This *santati* is of two kinds mental and material. And the continuum of the material variety of aggregate is again subdivided into four classes, namely, into those produced by Kamma, by mind, by temperature, by food. Each of these four kinds of *continua* is liable to change if the respective causes of each changes. When changes take place, the change of the *continuum*, of the Kamma-produced class is not apparent but that of the mind-produced class is very apparent. In the one single act of sitting down only, many movements of the different parts of the body are to be observed. These movements and actions are nothing but the changes in the *continua* of aggregates. In each aggregate there are three periods: birth, growth-and-decay, and death. Birth is called *Jāti*, growth-and-decay is called *Jorā*, and death is called *Marona*. In each step taken in the act of walking posture, there are beginning, middle, and end. These are respectively birth, growth-and-decay, and death. Thought we say "a step," this connotes the whole body; that is to say, the whole body undergoes change; the aggregates of the whole body undergo new births, new growth-and-decays, and new deaths. If a hundred steps or thousand steps are taken in the course of a walk, then, a hundred or a thousand

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new births, new grow-th-and-decays, and new deaths take place in the whole body. A step may also be divided into two, as, the lifting-up aggregate and the laying-down aggregate of the foot. And in each single step, birth, growth-and-decay, and death must be noted. The same holds good with regard to all the postures of the body, such as standing, sitting, sleeping, stretching out, drawing in. Only, what is to be understood here is that all tired, wearied, inflammatory, irritative, inflictive, painful states are changes in the *continua* of aggregates produced by temperature. Both in exhaling and inhaling, beginnings, middles and ends are all discernible. The phase of continuance, of stability in the existence of the aggregates, is immediately followed by decay which, in connection with such matter, is called exhaustion or weariness. It is produced by inflammatory and irritative matter, and through it unbearably painful feelings arise. Then, through these painful feelings, people become aware that exhaustion is present: but they do not apprehend the perpetual growths-and-decays of the *continua*. Weariness is indeed the name applied to the growth-and-decay of the *continua* of aggregates which at first spring up strongly and cheerfully; while the end of each of these aggregates is the death of the *continuum* (*santati-marana*). In the same manner it is to be understood that there are beginnings, middles, and ends in every aggregate produced by laughter, smiling, gladness, joy, grief, sorrow, lamentation, groans, sobs, greed, hate, faith, love, and so forth. In speaking also it is obvious that every word has its beginning, its middle, and its end, which are respectively the momentary birth, growth-and-decay, and death of speech.

With regard to matter produced by temperature, aggregates arise and cease at every stroke of our fan when, in hot weather, we fan ourselves. In exactly the same way, while we are bathing there arise and cease cool aggregates each time we pour water over ourselves. Tired, fatigued, ailing aggregates, generally speaking, are

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changes in the temperature-produced *continua*. Through hot and cold foods we observe different changes in the body which are sometimes due to temperature (*utu*). The arising, the increasing, and the curing of diseases by unsuitable or suitable food and medicines, are also due to temperature. Even in the mind-produced aggregates, there may also be many changes which are due to temperature. With regard to the aggregates produced by nutritive essence, poverty or abundance of flesh, vigorousness or defect of vital force must be taken into account. By vigorousness of vital force, we mean that as soon as the food taken has entered the stomach, the vital force which pervades the whole body becomes vigorous and is strengthened. Therefore, the most necessary thing for all creatures is to prevent the vital force from failing and to promote it. What we call getting a living in the world is nothing else but getting regular supplies of food for the maintenance of the vital forces. If people hold that it is of great importance to remain in life, it will be obvious to them that a sufficient supply of suitable food is also a matter of great importance. It is more necessary to supply food than to increase the blood; for if the supply of food to the stomach is reduced, all blood and flesh in the body will gradually decrease. The life of the Kamma-produced material qualities, such as the eye, the ear, and so forth, is *Jāvita-rūpa*, or the vital force which depends upon the supply of food. If the supply of food fails, the whole body, together with the vital force, fails. If the supply of fresh food is suspended for six or seven days, the vital force and all the Kamma-produced materials, come to their ends. Then it is said that a being dies. Now it is not necessary to indicate the changes (i.e., the birth, the growth, and decay, the death) of the aggregates of the food-produced materials, for they are apparent to every one of themselves.

What has been shown is the growth-and-decay and the death of the *continua* of material aggregates.

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Now come the *continua* of mental phenomena. They are also very numerous. Every one knows his own mind. There are *continua* of various kinds of greed, of various kinds of hate, of various kinds of dullness, of various kinds of faith, of various kinds of love. In the single act of sitting only, the arising of various kinds of countless thoughts is recognised by everyone. Each process of thought has its birth, decay, and death. Everyone knows oneself thus: "Greed is rising in me now," or "Hate is rising in me now"; or "Greed has ceased in me"; or "Hate has ceased in me." But it cannot be said that it has ceased forever or that it has come to its final end, for this is only the temporary cessation or death of the process or *continuum* of thoughts. If circumstances are favourable, they will rise again instantly. What has just been said is in exposition of the decay and death of the mental *continuum*.

Ñāta-pariññā is relevant to Tīraṇa-pariññā, which in turn is relevant to Pahānairapaññā the one sole necessary thing.

Exposition of Tīraṇa-parinna.

The three salient marks or features are:

1. *Anicca-lakkhana*: The Mark of Impermanence.
2. *Dukkha-lakkhana* ; The Mark of Ill.
3. *Anatta-lakkhana*: The Mark of No-soul.

Anicca-lakkhana or the Mark of Impermanence, is the characteristic of the sphere of *Viparināma* and of *Aññahābhāva*.

Viparināma means metastasis, that is, a radical change in nature; a change from the present state into that which is not the present state. *Aññathāva* means subsequent change of mode. If the spheres of *Viparināma* and *Aññathābhāva* are exposed to the view of the mind's eye, it will be distinctly discerned that the mental and material phenomena which are within the spheres of these two, *Viparināma* and *Aññathābhāva*, are really impermanent things. Therefore we have said: "The anicca-lakkhana or the mark of im-

permanence, is the characteristic of the sphere of *Viparinama* and of *Aññathābhāva*. When we closely observe and analyze in mind the flame of a lamp burning at night, we take note of the flame together with its five salient features, i.e, birth, growth, continuance, decay, and death. We note that the fire is momentarily arising. This is the birth of a material phenomenon; but it is not fire. We observe that the flame after arising, is constantly developing. This is the growth of the material phenomenon; but it is not fire. We observe that the flame is uninterruptedly continuing in its normal state. This is the continuance of the material phenomenon; but it is not fire. We observe that the flame is dying down. This is the decay of the material phenomenon; but it is not fire. We observe that the flame is dying away. This is the death of the material phenomenon; but it is not fire. The property of hotness is, of course fire. The flame quivers merely on account of the presence of these five salient features. Sometimes it may quiver when the lamp is removed, and in that case it may be said that the quivering is due to wind. These five salient features are therefore the subsequent changes (*aññathābhāva*) of the flame, called the Marks of Impermanence. By observing and taking note of these five salient features, it can be understood that the flame is an impermanent thing. Similarly it should be understood that all moving things are impermanent things.

The mobile appearances of the most delicate atoms of matter which are not discernible by the human eye, are discovered by the help of that clever revealer of nature's secrets, the microscope. Through the discovery of these moving appearances, it is believed nowadays by certain Western people- Leibnitz and Fechner, for example- that these material phenomena are living creatures. But in truth they are not living creatures, and the moving appearances are due only to the reproduction of the material phenomena through that function of the physical change (*utu*). By

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reproduction we here mean the *Acaya-rūpa*. In some organism, of course, there may be living creatures in existence.

When we look at the flowing water of a river or a stream, or at the boiling water in the kettle, we discern moving appearances. These are the reproductions of material phenomena produced by physical changes. And in water which seems still or quiet to the naked eye, moving appearances will also be seen with the help of a microscope. These two are reproductions of material phenomena produced by physical change. Here, "reproductions" mean the constant integrations of new phenomena which are called *ācaya-rūpas*. By discerning the integrations of new phenomena, the subsequent deaths or disappearances of the old phenomena which are called the *Aniccata-rūpas*, are also discernible. When the integration of new matter and the death of the old matter take place side by side, the *Santati-rūpa* is discernible. When the reproduction is excessive, the *Apacaya-rūpa* is discernible. When the death of old matter is excessive, the *Jaratā-rūpa* is discernible. We have shown above that in every tree, root, branch, leaf, sprout, flower, and fruit there are these five salient marks. So, when we look at them with the aid of a microscope, we see that they are full of very infinitesimal organisms moving about as if they were living creatures; but in fact these are mere reproductions of matter produced by physical change.

As regards the bodies of creatures or persons, these five salient marks are also discernible in every member of the body, such as, hair, hair of the body, finger-nails, toe-nails, teeth, the inner skin, the outer skin, muscles, nerves, veins, big bones, small bones, marrow, kidney, heart, liver, membrane, lungs, intestines, entrails, undigested food, digested food, and the brain. So, when we look at them with the help of a microscope, moving organisms like very small creatures are seen. These are the reproductions of matter produced by Kamma, mind, food, and physical change.

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There may of course be microbes in some cases. Thus, if we look with the mind's eye, the mark of impermanence in all the matter of the whole body will clearly be discerned.

What has just been expounded is the mark of impermanence in the matter.

In mental phenomena, *i.e.*, mind and its concomitants, the mark of impermanence which has two distinct features, the radical change (*viparināma*) and the subsequent change (*aññathābhāva*), is no less clearly to be seen. In the world, we all know that there are many different terms and expressions which are applied to the different modes and manners of the elements of mind and body which are incessantly rising and ceasing. For instance, there are two expressions, "seeing" and "not-seeing" which are used in describing the function of the eye. Seeing is the term assigned to the element of sight-consciousness; or, when we say "one sees," this is the term applied in describing the arising of sight-consciousness from the conjuncture of four causes, namely, eye-basis, visual-form, light, and attention. And when we say, "one does not see," this is the phrase we use in describing the non-existence of sight-consciousness. When, at night in the dark, no source of light is present, sight-consciousness does not arise upon the eye-basis; it is temporarily suspended. But it will arise when the light from a fire, for instance, is introduced. And when the light is put out, sight-consciousness also again will cease. As there are five salient marks present in the flame, if the light comes to be, seeing also comes to be, sight also arises. If the light develops, seeing also develops. If the light continues, seeing also continues. If the light decays, seeing also decays. And if the light ceases, then seeing also ceases. In the day-time also, these twin terms "seeing" "not-seeing" may be made use of. If there is no obstruction, one sees; and if there is obstruction, one does not see. As regards eye-lids, if they are opened, one sees; and if they are shut, one does not

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see. What has just been expounded in the *Viparināma* and *Aññathābhāva* of sight-consciousness through the occasioning cause, light. In cases where the destruction of the eyebasis occurs after conception, sight consciousness also is lost for ever. If the visual form is taken away out of view, sight-consciousness also ceases. While sleeping, as there is no attention, so sight-consciousness subsides for some time. The genesis of all classes of consciousness that take part in the process of eye-door is to be understood by the term "seeing"; and the subsidence of the same is to be understood by the term "not-seeing."

Similar in each function of hearing, smelling, tasting, and touching, a pair of expressions (existing or otherwise) is obtainable, and these must be dealt with as to their impermanency, i.e., *Viparināma* and *Aññathābhāva*, in the same way as sight-consciousness. With regard to mind-cognition, it has many different modes, and each is apparent in its nature of *Viparināma* and *Aññathābhāva* through the changes of the different kinds of thought. Among the mental concomitants, taking feeling for example, the changes of pleasure, pain, joy, grief, and hedonic indifference, are very evident. So also, the changes of perception, initial application, sustained application, from good to bad and *vice versa*, are very obvious. It may be easily noticed by anyone that in the single posture of sitting alone, greed, disinterestedness, hate, and amity, are each rising by turns.

What has just been expounded is the impermanence of mental phenomena. So much for the Mark of Impermanence.

Of the Mark Of Ill

Briefly speaking the marks of impermanence in *Viparināma* and *Aññathābhāva* may also be called the Mark of Ill, for they are to be feared by the wise in *Samsāra*, the evolution of life. Why are they to be feared by the wise? Because, in the world, the dan-

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gers of decay and death are the dangers most to be feared. *Viparināma* is nothing but momentary decay and death; it is the road to death, and to *Vinapātana* (the dispersion of life into different spheres). All creatures remain alive without removing to another existence only because they are sustained by various methods of preservation. *Viparināma* is also to be feared on account of the disadvantages which may fall on ourselves. *Acaya*, *Upacaya* and *Santati* which are the features of *Aññathābhāva*, may also bring many disadvantages. They may establish in the physical body many kinds of disease and ailments. They may establish in the mental continuum many kinds of afflictions (*Kilesa*), many kinds of hallucination, and many other disadvantages. Every material phenomenon possesses these two marks of impermanence; and also every mental phenomenon pertaining to *Kāma-loka* *Rūpa-loka* and *Arūpa-loka* has the same two marks of Impermanence. Therefore the existences, or the bodies. (comprising the mentals and materials) of men. Devas, and Brahmas are all subject to Ill. The two marks of impermanence being always present there are approximately three different marks of all, to wit: *Dukkhadukkhatā*, *Sankhāradukkhatā*, and *Viparināmadukkhatā*.

Dukkhadukkhatā means both bodily (*kāyika*) and mental (*cetasika*) pains. *Sankhāra-dukkhatā* is the state of things (i.e. material and mental phenomena) which exists only if they are always determined, conditioned, and maintained with a great deal of exertion in every existence. The existences or the bodies (*khandas* or the sum total of a being) of Brahmas have a great amount of *Sankharadukkha*. Hardly one out of a hundred, who has abandoned all sensual pleasure, renounced the world, and practised the "Stations" without regard to his own life, hereafter attains the existence of a Brahma. Though people know that such existence is a very good thing, they do not venture to practise them, for they take them to be very hard, difficult and pain-giving. When

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Jhānadhammas and supernormal intellections are attained, they must be maintained with great care and trouble, for if not, they are liable to recession in a moment upon the most trifling occasion.

Viparināmadukkhata is the state of destruction, or the state of death after conception, if circumstances are favourable to the same at any time, day or hour. The existences, or the bodies, of men, Devas and Brahmas are the real Ills, since they are severally subject to the said three marks of Ill.

Speaking broadly, there are eleven marks of Ill:-

1. *Jāti-dukkha*: Ill of birth.
2. *Jarā-dukkha*: Ill of decay.
3. *Marana-dukkha*: Ill of death.
4. *Soka-dukkha*: Ill of sorrow.
5. *Parideva-dukkha*: Ill of lamentation.
6. *Kāyika-dukkha*: Bodily ill.
7. *Cetasika-dukkha*: Mental
8. *Upāyāsa-dukkha*: Ill of despair.
9. *Apīyasampayogo-dukkha*: Ill due to association with enemies.
10. *Piyavippayogā-dukkha*: Ill due to separation from loved ones.
11. *Ichhāvigha-dukkha*: Ill due to nonfulfilment of wishes.

Of these, *Jāti* means birth or reproduction. It is of three kinds, to wit:- *Killesajāt*: birth of defilements, *Kammahāt*: birth of actions, and *Vipākakāti*: birth of effects.

Of these three, *Kilesajāti* is the birth or the reproduction of defilements such as, greed, hate, dullness, error, conceit, and so forth.

Vipākajāti is the birth or reproduction of different kinds of diseases, different kinds of ailments, and different kinds of painful feelings in the body, or the reproduction of mean and low existence such as those of birds and animals, and so forth. Among the

Kilesajāti, greed is very fierce and violent. It will rise at any time it finds favourable circumstance, like fire fed with gunpowder. when it rises it can with difficulty be suppressed by any means whatever; it will develop in volumes in an instant. Hence, it is a real "Ill," since it is very much to be feared by all Ariyas. The like should be understood in connection with hate dullness, and so forth, which ethically are one thousand and five hundred in number. Just as a hill which is the abode of very poisonous serpents is feared and no one dares to approach it, so also the existences of men, Devas and Brahmas are feared; and no Ariya dare approach them with the views: "Myself" and "My body" for they are the birth-places of the said defilements. Therefore they are real "Ills" that are to be feared.

Of the *Kammajāti*, immoral actions of body, speech, and thought are the developments of the defilements. Therefore they are equally as fierce as the defilements. Hence this *Kammajāti* is also a real "Ill" to be feared by all Ariyas. Just as the villages where thieves and robbers take up their quarters are feared, and good people do not venture to approach them, so also the existences of men, Devas and Brahmas are feared, and no Ariya dare approach them with such views as "Myself" and "My body," for they are the birth-places of the said *Kammajāti*.

Of the *Vipākajāti*, owing to the dreadfulness of *Kilesajāti* and *Kammajāti*, *Vipākajāti* the rebirth into the planes of misery is likewise always a terrible thing in the revivification of existences.

Therefore the existences of men, and so forth, to which the *Vipākajāti* together with the *Kilesajāti* and the *Kammajāti* are joined, are real "Ill." The moral actions and the fortunate realms furnish food for the defilements, fuel for the flames of the defilements, so that the birth of moral actions and the birth of results therefrom, are all obtainable in the *Kilesajāti*. So much for the *Jātidukkha*.

Concerning the *jarādukkha* and *Maranadukkha*; these are the momentary decays and deaths which follow a being from the moment of conception, and are at all times ready to cause him to fall in decay, death, or unfortunate realms whenever opportunities for the same occur. They also obtain in connection with *Viparināmadukkha*: and since they dog the steps of all living beings in every existence from the moment of conception" the existences of men, Devas and Brahmas are real "Ills". So much for the *Jarādukkha* and *Maranadukkha*.

Sokadukkha, Paridevadukkha, Kāyikadukkha, Cetasikadukkha, and Upāyāsadukkha, always follow the existences of men and Devas, ready to arise whenever an opportunity occurs. The realms of the Niraya and the Peta worlds are realms of sorrow, lamentation, pain, grief and despair.

So much for the five of Dukkha.

To come into union with person, creatures, things, objects with which one does not wish to unite or does not wish even to see, is *Apiyasampayoga Dukkha*.

Separation from persons, creatures, things and objects which one always wishes to meet or be united with, from which one never wishes to be parted in life or by death-this is *Piyavippayogadukkha*.

To strive hard, but all in vain, to obtain anything is *Leehavighātadukkha*.

These "Ills" or Dukkhas are very numerous and very evident, and are also frequently met with in the world. Hence the existences, or the bodies of men, Devas and Brahmas are real "Ills". Of these eleven varieties of *Dukkha*, birth, decay and death, are the most important.

So much for the Mark of "Ills".

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The mark by which mental and material phenomena are to be understood as No-soul is called the *Anatta-lakkhana* or the Mark of No-soul. In considering the word *Anatta*, the meaning of *Atta* ought first to be understood. *Atta* in ordinary sense means essence, or substantiality. By essence or substantiality is meant, as we have already explained in connection with Ultimate Truth, the earth which is the essence or the substantiality of pot. The word pot is merely the name by which is indicated a certain pictorial idea (*santhānapaññatti*); it is not a name for earth. And a pictorial idea possesses no essence or substantiality as an ultimate thing; here earth alone is ultimate thing and possesses essence or substantiality. If the question is asked: "Does such a thing as pot exist in the world?" those who are unable to differentiate between the two kinds of truth, ultimate and conventional, would answer that the pot exists. These should then be asked to point out the pot. They will now point to an earthen pot near at hand, saying: "Is not that a pot?" But it is not correct of them thus to allege that earth is pot: it is a false allegation. Why is it a false allegation? Simply because earth is an ultimate thing and has essence or substantiality; while pot is a mere conception having no essence or substantiality, and thus, like space, is void. To allege of earth that it is pot, is in effect to try to make out that essential earth constitutes the essence or substantiality of pot, which is actual fact, seeing that pot as a mere representation of the mind, possesses no substantial essence whatever. Here, what actually is non-existent pot becomes existent pot, and earth also becomes *Atta* of the earth, so that earth and pot become one and the same thing, the identity of the one is confused with the identity of the other. For this reason it is that we call this a false allegation. In this illustration, "earth" corresponds with the Five Aggregates or their constituents, material and mental phenomena: while "pot" corresponds with persons and living creatures. Just as earth becomes the essence of pot in the state-

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ment that the earth is the pot; so also the Five Aggregates or their constituents become the *Attu* or the essence of persons and creatures, when it is said that the Aggregates are persons and creatures. This is the meaning of *Atta*.

Now for *Anatta*. In the expression "earthen pot"; if one is able to discern that earth is one thing, and pot another, and that earth is an ultimate thing and pot a mere conception of the mind: and again, ~~that~~ earth is not pot, and pot is not earth; and also that it is false to call earth a pot, and to call pot, earth; then the earth becomes not the essence or *Atta* of the pot, but becomes *Anatta*; while at the same time also, pot is seen to be void like space, since it is a mere conception of form. A like result is obtained if one able to discern the Five Aggregates and the material and mental phenomena thus: The Fivefold set of Aggregates are ultimate things; persons and creatures are ideas derived from the forms and the continua; hence the phenomena are not persons and creatures; and persons and creatures are not the phenomena. If the phenomena are called persons and creatures, this is a false naming of them; and if persons and creatures are called the phenomena, this is false too. Accordingly the phenomena become, not the essence of persons and creatures, but become *Anatta*, or the reverse of substantial essence. And also, persons and creatures become quite evidently void and empty, inasmuch as they are mere ideas derived from the forms and continua of the phenomena.

What has just been said is in exposition of the meaning of *Anatta*.

The marks of Impermanence and Ill expounded in the foregoing pages are also the marks of No-soul (*Anatta*). How? It is supposed that the ideas (*paññatti*) of persons and creatures are eternal and immortal both in this existence and in those that follow, and it has been explained that the phenomena are not eternal since they are subject to momentary deays and deaths which are the

marks of impermanence; and also because they are constantly ceasing and being reproduced many times beyond possibility of being numbered, even in one day, the which is the mark of that kind of impermanence known as *Aññathābhāva*.

In Buddhist philosophy there are three things which are "eternal and immortal", in the senses in which that phrase is here used in the text. These three things are called in the Pāli, *paññatti* (plural, *paññattiyo*), *ākāsa*, and *nibbāna*: that is: Concepts (or ideas), Space and that which supervenes when Craving, Hate and Delusion are completely wiped out. Of these three things it is held that their existence is something which has nothing whatever to do with time, never enters times, is never limited by time. The law of Rise-and-fall, of arising and ceasing, which applies to all things else, does not apply to them. They exist independent of whether any particular being thinks them or not. In other words: they are eternal and immortal and the independent of time, not in any sense of being unbrokenly continuous in time. *Nibbāna* is distinguished from the two other "eternal and immortal" things in that it has *Santilakkhana* or it is *Santibhāva*, a word which may be rendered quite accurately in English (if not literally, at least in accord with its spirit) as "The Great Peace" and all that this implies. (Trb,) But in the ideas (*paññatti*) of persons and creatures no marks of *Viparināma* and *Aññathāva* are to be seen. If such marks were to be found in the ideas (*paññatti*) of persons and creatures, then, of course, the ideas of *Paññattiyo* would also be subject to births, decays, and deaths, and would be reborn and decay and die many times even in one day. But these marks are not to be found in the *Paññatti* or ideas: we discern these marks only in the mental and material phenomena. Therefore it comes to this, that the mental and material phenomena, that is, *Nāma-rūpa-dhammā* are not to be regarded as the essence or substantiality of persons and creatures. It is in this way that the mark of "No-soul" becomes the

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mark of impermanence, in accordance with the Text: "*Asāraikatthena anatta*," or, "On account of being without a core, the word Anatta is used.

How does the mark of Ill become the mark of Impermanence? The marks of Ill are very evil, very disadvantageous, and very unsatisfactory; and all creatures desire to be in good states, to be prosperous, and to be satisfied. If mental and material phenomena are the true essence of persons and creatures the phenomena and the person must be one and the same. And if this be so, their desires must also be one and the same; that is, the person's desire must also be that of the phenomena, and *vice-versa*. But if this is not so, then each must be a thing separate from the other. Here by "person's desire" we mean Greed (lobha) and Desire-to-do (chanda); and by "the desire of phenomena," the happening of things in accordance with their cause. A main characteristic of persons and creatures is the craving for happiness of mind and body: and an outstanding feature of phenomena is their uniformity with their causes or conditioning things: that is, the arising and the ceasing of phenomena are subject to causes, and never entirely in accordance with the desires of persons in defiance of causes. For example: if warmth is wanted the cause that produces warmth must be sought out: or if coldness is wanted, the cause that produces coldness must be sought out. If long life is wanted, the conditioning cause, a supply of suitable food daily, must be sought out: for no man can live long merely by wishing to live long. And if rebirth in the worlds of the Fortunate is wanted, then the cause of this, moral of virtuous deeds, must be sought out, for no one can get to the worlds of the Fortunate merely by wishing to be reborn there. It is sometimes erroneously thought or believed that one can be whatever one wishes to be, upon occasions when something one has wished for is later on fulfilled, although the actual fact is that it has come about only in accordance with a cause that

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has previously been sought out and brought into play. It is falsely thought or believed by many people that one can maintain oneself according to one's wish when in sound health or at ease in any of the four bodily postures, ignoring the fact the cause, the partaking of food on previous days, was sought out by them and brought into play. They also mistakenly think that their wishes are always fulfilled, when they find themselves living happily in buildings previously in existence. But in truth, if one looks about him in this world and sees how great and how numerous are the businesses affairs, occupations and so forth, of men in all their extent and variety, he will soon discern with the mind's eye that the *Sankhāradukkha*, the *Dukkha* associated with the *Sankhāras*, is great and manifold in precisely the same measure as men's activities. And this *Dukkha* is due to the begetting or the establishing of the causes necessary to the acquiring of the effects desired: for the phenomena can never become exactly all that beings may wish them to be, or may give orders that they are to be. Thus simple in beholding the marks of *Sankhāradukkhatā* all about us, it becomes evident that phenomena do not conform themselves to the desires of persons and creatures, and hence they are not their essence or substance.

In addition to this it is also to be noted well how conspicuous is non-substantiality with regard to *Dukkhadukkhatā*, *Viparināmartukkhata*, *Jālidukkha*, *Jorādukkha*, *Maranadukkha*, and so forth.

So much for the marks of *Anatta* from the standpoint of *Dukkha*.

The three knowledges pertaining to the Insight which fully grasps the meaning of the Three Marks, are called *Tirana-pariññā*.

There three knowledges pertaining to Insight are:-

1. *Aniccavipassananāññāna*: Insightknowledge in contemplating "Impermanence"

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2. *Dukkhavipassanāñānas* Insight knowledge in contemplating "Ill."

3. *Anattavipassanāñāna*: Insight knowledge in contemplating "No-soul."

Of these three Knowledges the last-mentioned must be acquired first, as it must also be acquired in fullness, in order to dispel the error of soul doctrine. And in order to obtain full acquisition of this last-mentioned Knowledge, the first must primarily be introduced for, if the first is well discerned, the last is easily acquired. As for the second, it does not culminate through the acquisition of the first. It is owing to imperfection in obtaining the second Knowledge that the transcendental Path has four grades, and that lust and conceit are left undisputed. Hence the most important thing for Buddhists to do is to free themselves entirely from the *Apāyadukkha*, the Ills of the Realms of Misery. There is no way of escaping from the *Apāyadukkha* open to men when the Teaching of the Buddha vanishes from the world. And to escape *Apāyadukkha* means to put away all immoral actions and erroneous views. And to put away all erroneous views means to put away utterly the view of "Soul." Therefore in that life in which we are so fortunate as to encounter the Religion of the Buddha, we should strive so to contemplate or meditate upon the impermanence of things, as to bring to fullness the Insight-knowledge of No-soul. In confirmation of this, here is a quotation from the Text:-

"Ansiccaaññino Meghiya anattasaññā santhāti anattasaññino samugghātampāpunāti ditthe'va dhammā Nibbānam." "To him, O Meghiya, who comprehends Impermanence, the comprehension of No-soul manifests itself. And to him who comprehends No-soul, the fantasy of an 'I' presiding over the Five Aggregates is brought to destruction; and even in this present life he attains Nibbāna." There is no need for us to expatiate upon the truth of this text for

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we have already shown how the mark of Impermanence can become the mark also of No-soul.

The Insight exercises can be practised not only in solitude as is necessary in the case of the exercise of Calm or *Samatha*, but they can be practised everywhere. Maturity of knowledge is the main, the one thing required. For, if knowledge is ripe, the Insight of Impermanence may easily be accomplished while listening to a discourse, or while living a householder's ordinary life. To those whose knowledge is developed, everything within and without oneself, within and without one's house, within and without one's village or town, is an object at the sight of which the Insight of Impermanence may spring up and develop. But those whose knowledge is yet, so to speak, in its infancy, can accomplish this only if they practise assiduously the exercise in Calm.

The consideration of the momentary deaths which occur innumerable times even during the wink of an eye, are only required in discussion upon *Abhidhamma*. But in meditating or practising the exercise in Insight, all that is needed is consideration of the *Santativiparināma* and the *Santatiāññathābhāva*, that is, of the radical change and of sequent change of the *coatinua*, things which are visibly evident to, and personally experienced, by every man alive.

The exercises in Insight that ought to be taken up are first, the Four Great Elements from among the material qualities, and the six classes of cognition from among the mental qualities. If one can discern the arisings and ceasings of the Four Elements innumerable times in one day alone, the changes, or the risings and ceasings of the rest (i.e., *upādārūpas*: the derivative material qualities) are also discerned. Of the mental qualities also, if the changes of consciousness are discerned, those of the mental concomitants are simultaneously discerned. In particular, feeling, perceptions, volitions, and so forth, from among the mental qualities, and from,

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odours, and so forth from among the material qualities, which are extraordinary may be taken as objects for the exercises, as they will quickly enable a meditator to acquire with ease the Insight of Impermanence.

However, from the philosophical point of view, the Insight is acquired in order to dispel such notions as "creatures," "persons," "soul," "life", "permanence," "pleasures, and to get rid of hallucinations. The acquisition of Insight also mainly depends on a sound grasp of the Triple Marks, which have been sufficiently dealt with already.

So much for the exposition of *Tiranapariññā*.

PAHANA-PARINNA

In Buddhist philosophy there are five kinds of *Pahāna* which it is necessary to deal with:-

1. *Tadangapahāna*,
2. *Vikkhamabhanapahāna*,
3. *Samucchedapahāna*,
4. *Patipassaddhipahāna*,
5. *Nissaranapahāna*.

In order to make them clear, the three periods of the Defilements which are called *Bhūmi* must here be mentioned.

They are:-

1. *Anusayabhūmi*,
2. *Pariyuthanabhū, im*
3. *Vittikkamabhūmi*,

Of these three, *Ansayabhūmi* means the period during which the Defilements do not come into existence as mental properties representing themselves in the three phases of time, i.e., nascent, static and arrested, but lie latent surrounding the life-continuum.

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Pariyutthānabhūmi means the period at which the Defilements come into existence from the latent state as mental properties at the mind-door when any object which has power to wake them up produces perturbation at one of the six doors.

Vitikkamabhūmi means the period at which the Defilements become so fierce and ungovernable that they produce sinful actions in deed and word. Thus, in the revolution of existences that have no known beginning, every Greed that follows a creature's life continuum has three *bhūmis*. Similarly, the rest of the Defilements, error, dullness, conceit, and so forth, have three periods each.

In Buddhist ethics, there are three *Sikkhās*, namely, *Sīlasikkhā*, the training of morality; *Samādhi-sikkhā*, the training of ecstatic thought and *Paññā-sikkhā*, the training of Insight. Of these three, the first training, that is the training of morality, is able to dispel or put away only the third (*Vitikkamabhūmi*) of the Defilements. As there remain two *Bhūmis undisputed*, the Defilements which are got rid of by *Sīla* would again arise and soon fill up till they reached the *Vitikkamabhūmi*. Therefore, the putting away by *Sīla* is called the *Tadāṅgapahāna*, which means the temporary putting away.

The second training, that is, the training of ecstatic thought in the first *Jhāna*, the second *Jhāna*, and so forth, is able to dispel or put away only the second, the *Pariyutthāna-bhūmi* of the Defilements which have been left undisputed by *Sīla*. As there still remains the *Anusaya-bhūmi* undisputed, the Defilements which were put away by *jhāna* would soon arise and fill up till they reach the *Vitikkamabhūmi* if obstacles to the *Jhāna* were encountered. Therefore the putting away by *Samādhi* is called *Vikkhamphana-pahāna*, which means the putting away to a distance. Here *Jhāna* can dispose of the Defilements for a considerable time so that they do arise again soon, for it is ecstatic moral culture and more powerful than the *sīla*.

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The third training, that is, the training in the Knowledge that belongs to Insight and in the Knowledge that pertains to the Transcendental Path, is able to dispel or put away the first *Anusaya-bhūmi* of the Defilements that have been left undisputed by *Sīla* and *Samādhi*. The Defilements that are entirely got rid of through the said knowledge, leaving nothing behind, will never rise again. Therefore the putting away by *Paññā* is called the *Sumucchedapahāna*, which means, literally, the "Cutting-off, Putting-away." The knowledge that pertains to Transcendental Fruition puts the Defilements away by tranquillizing the same Defilements that have been put away by the knowledge that pertains to the Transcendental Path, and this putting away is called the *Patipassaddhipatāna*. The putting away by entering *Nibbāna* is called the *Nissarana-pahāna*, which means the utter relinquishment of an escaping from, the ties of existences for ever and ever. Now we have seen that knowledge is of three kinds. Knowledge of Insight, Knowledge pertaining to the Transcendental Path and Knowledge pertaining to Transcendental Fruition. Of these, though the knowledge of Insight is able to put away, the *Anusaya-bhūmi*, it is not able to put it away completely. Only the knowledges pertaining to the Paths are able to put away all the Defilements that respectively belong to each Path. The knowledge pertaining to the *Sotāpattimagga*, the First Path, dispels utterly and eradicates all erroneous views and perplexities. It also dispels all immoral actions which would result in life in the realms of misery, so that they do not rise again. The knowledge that pertains to *Sakadāgāmi-magga*, the second path, dispels all coarse lust and hate. The knowledge pertaining to *Anāgāmi-magga*, the Third Path, dispels all subtle lust and ill-will which have been left undisputed by the Second Path. To him (the *Anāgāmi-puggalo*, Never-Returner) the link of kinship with the world is broken, and the Brahm-loka is the only sphere where he may take rebirth. The

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knowledge pertaining to the *Arahatta-magga*, the Fourth Path, dispels the Defilements which are left undisputed by the lower paths. And he (the *Arahatta-puggalo*, one who kills all Defilements), becomes the *Arahant*, and escapes from the three Lokas or world. In our Buddhist Religion, this *Samucchaeda-pahāna* is the chief thing to be accomplished.

So much for the *Pahana-pariññā*.

Now I will indicate the main points necessary to those who practise the exercises of Insight. Of the three knowledges of Insight, the knowledge of Impermanence must first and foremost be acquired. How? If we carefully watch the cinematograph show, we will see how quick are the changes of the numerous series of photographs representing the wonderful scene, all in a moment of time. We will also see that a hundred or more photographs are required to represent the scene of a moving body. These are, in fact, the functions of *Vipārināma* and *Aññathābhāva*, or the representation of Impermanence or Death, or cessation of movements. If we carefully examine the movements in scene, such as the walking, standing, sitting, sleeping, bending, stretching, and so forth, of the parts of the body during a moment of time, we will see that there are full of changes, or full of impermanence. Even in a moment of walking in a single step taken with the foot, there are numerous changes of pictures which may be called impermanence or death. It is also the same with the rest of the movements. Now we must apply this to ourselves. The Impermanence and the death of mental and material phenomena are to be found to the full in our bodies, our heads, and in every part of the body. If we are able to discern clearly those functions of impermanence and death which are always operating in our bodies, we shall acquire the insight of the Destruction the breaking-up, falling-off, cessation, and changes of the various parts of the body in each second, in each fraction of a second. That is to say, we will discern the changes of every part

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of the body small and great, of head, of legs, of hands and so fourth and so on. If this be thus discerned, then it may be said that the exercise on the contemplation of impermanence is well accomplished, And if the exercise on the contemplation of impermanence is well accomplished, then that of the contemplation of Non-soul is also accomplished. If this is thus discerned, then it may be said that the exercise on the contemplation of impermanence is well accomplished, By the word "accomplished" it is meant that the exercise has been properly worked out so as to continue a permanent possession, during the whole term of life; but it is not meant that the knowledge of the Path and of Fruition, has been attained. The attainment of the knowledge of the Path and Fruition, however is quick or slow, according to opportunity or lack of opportunity, in the practice of higher virtues. It is also very difficult correctly to become aware of the attainment of the Path and of the Fruits. In fact, even the Ariyan who has attained the First Path hardly knows that he has become an attainer of the Path-of-the-Stream. Why? Because of the unfathomableness of the latent period of the Defilements. Those Yogis or meditators who do not know the unfathomableness of the latent period of the Defilements, sometimes think themselves to be attainers of Path-of-the-Stream, while as yet, their erroneous views and perplexity are only partially, but not completely, put away. If error and perplexity, with all their latent states, are eradicated by the Samuccheda-pahāna, they would become the real attainers of the Path-of-the-Stream. The meditators or practisers of Insight, however, for the whole term of life, must gladly continue in the exercise on the contemplation of Impermanence until the exercise is systematically worked out. Even the Arahants do not give up these exercises for the securing of tranquillity of mind. If meditators practise these exercises for the whole term of life, their knowledge will be developed till they passed beyond the Puthujjana-bhūmi and arrive at

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the Ariya-bhūmi either before death or at the time of death, either in this life or in the life following, in which latter they will be reborn as Devas.

* * *

Here the concise Vipassanā-dīpanī, or the Outline of the Exercises of Insight for the Buddhist of Europe, comes to a close. It was written in Mandalay, while I was sojourning in the Ratanāsīri Monastery, where the annual meeting of the Society for Propagating Buddhism in Foreign countries took place; and it was finished on the 14th waxing of Taboung in the year 2458 B.E., corresponding to the 26th February, 1915 C.E.

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Niyāma Dipani

Translated by Sayadaw
U Nyana, Patamagyaw
of Masoeyein Monastery,
Mandalay.

NIYĀMA - DĪPANĪ OR MANUAL OF COSMIC ORDER

By Mahāthera Ledī Sayadaw, Aggamahāṇaṇḍita, D.Litt.

(TRANSLATED FROM THE PALI AY BENI M.BARUA, D.LITT, M.A. AND REVISED AND EDITED BY MRS. C.A.F. RHYS DAVIDS, D.LITT, WITH M.A THE RESIDUUM TRANSLATED BY VEN. U NYANA, PATAMAGYAW.)

I

OF THE FIVEFOLD NIYĀMA (Cosmic Order)*

Honour to the Exalted One, Arahāt Buddha Supreme.

Honour to the Norm, honour to the Order.

Honour to the Teachers.

And may they e'er before me stand

And commune with me as I go.

Him who became perfect by the cosmic order, him who taught that law, him the Refuge ** thus honouring, I shall now expound that Law.

The expression 'became perfect by the cosmic order' means that this order includes laws of cosmic order for Buddhas, whereby the state of Buddhahood is completely brought to pass and achieved. These Laws bring about the attainment of Bodhi *** by the great Bodhisats-namely, the ten Perfections, each of three stages, the five great Renunciations, the Threefold Duty, and at the end of the days, the grappling, while on the Bodhi-seat, with the law of causality, and the perceiving, while in Jhāna-concentration with controlled respiration, the genesis and evanescence of the five aggregates of individuality. By these things the Buddhas win Buddhahood, hence such matters are called the things

* On Niyāma, or Niyāma:-"that which fixes", 'fixity', see my Buddhism (London, 1912, and pp. 378f. in Points of Controversy (the Kathāvatthu), by S.Z Aung and myself, P.T.S. 1915.-Ed.

** Nātho

*** Enlightenment: Buddha-Wisdom. Mr. Barua prefers "Philosophic order, causal order"

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of the cosmic order for Buddhas, Hereby we indicate that not by chance or accident do Buddhas become perfect.

" Who taught that law" means that He taught this and that way of applying the law of cosmic order, taught the one cosmic order of the five series of that order.

The Fivefold Niyāma is as follows:-

- (1) Utu-niyāma: The Caloric Order.
- (2) Bīja-niyāma: The Germinal Order.
- (3) Kamma-niyāma: The Moral Order.
- (4) Citta-niyāma: The Psychical Order.
- (5) Dhamma-niyāma: Natural Phenomenal Sequence.*

(1) Utu ** is that which manifests, brings forth, generates what is ungenerate, develops that which is generate. But what is it? It is the specific quality we know as heat; the bare primary quality of fire. In this connection let us consider the four "great essentials" of matter.

Each of these exhibits three forms, by the first essential quality "Pathavī" we understand either (i) that constant "extended element," adaptable and pliant, which functions as the basis of the other three-fluids, fires, gases-or (ii) soil, or (iii) rock. The second essential element has the salient mark of binding together, but there can be no binding without the wherewithal to bind. Nor in the third essential can there be heat without food, without fuel. Nor as to the fourth essential can there be mobility without some moving base. Hence whatever material phenomenon we take-liquid, fiery or gaseous, even the smallest atoms-the element called pathavī is the supporting condition of all of them by its function of serving as 'basis' to all.

By the second essential quality "Āpo" we understand either (i) that constant "cohesive element. "adaptable and pliant, which

* We have no word to fit "dhamma's". The rendering use is Mr.S.Z. Aung's

** Cf. Compendium of Philosophy 161 n4.

functions in solids, fires, gases, as that by which they cohere; or (ii) the "viscous", the moisture that is for instance in bodies, in trees, etc: or (iii) the more obvious fluid āpo manifested in this or that liquid.

(ii) The "viscous" form of āpo denotes, as has been said, moisture in organic form, such as in an unwithered tree or an undried body. (iii) The "fluid", such as waters and juices, is obvious. Whatever conglomerates in the least atoms, all are impossible without the function of cohesion. It has therefore been said that āpo is primarily the variable internal cohesion of solids, fire and air.

By the third essential quality "Tejo" we understand either (i) that constant element of heat, adaptable and pliant, which as 'hot' and 'cold' functions in solids, etc., as that which generates and as that which brings to maturity; or (ii) glowing heat, or (iii) flaming heat. It is due to the action of this element that all material things when they have reached maturity are reproduced, and make for growth or for maintenance.

By the fourth essential quality "Vāyo" we understand either (i) that constant element of mobility, adaptable and pliant, which function as fluctuation (or oscillation) in solids, etc; or (ii) compressed or tense atmosphere; or (iii) atmosphere in motion-for instance air in a pair of bellows and air inhaled and exhaled. The mobile element (i) constitutes the element of force, of resistance in coexistent essential forms; hence all material things through this force and resisting power carry out their functions.

Furthermore, all these elements, whilst persisting under the stated conditions, increase in magnitude when there is an efficient cause for increase and decrease in magnitude when there is an efficient cause for decrease. How may such a cause arise? In the case of solids the cohesive element may obtain fluidity, and the solid substance begin to melt. In the case of water, heat may grow to a flaming fire, while the cohesive element can merely exercise the

property of cohesion. It is on account of their intensity and magnitude that they are called the "Great Elements" (Mahābhūtāni). Their intensity and magnitude reach the climax on the eve of the destruction and disintegration of the world-systems.

Heat in its primal form is the germinator of all material phenomena. And this element or primal form of heat is just *utu*. Conversely, as we have said above, *utu* is the primal form of fire. Now to return to the "Caloric Order."

The Caloric Order is the fixed process that determines the four-fold succession of evolution, continuance, revolution (*i.e.*, dissolution), and void of the universe. It is the process that determines the ordered succession of the three seasons—winter, summer and rains... It is again the same process that determines the specific season in which trees, creepers, shrubs and grasses bring forth flowers and bear fruit. And all this order has been made and created by no "maker" whatever whether human, celestial, or divine. Inasmuch as it is accomplished entirely by the fixed (*ornatural*) order that we know as "*utu*" it is called *Utu-niyāma*, or Caloric Order.* Thus we read in the Pālitexts: "There comes, Vāsetṭha, a time, when, sooner or later, after the lapse of a long, long period the world-system passes away.... In the course of time, Vāsetṭha, the radiance of those celestial beings vanishes. Their 'self-radiance' having thus vanished, the moon, sun, planets and stars come into existence: nights, days, months, half-months, and the year with its seasons appear, etc.**

(2) *Germinal Order*,—*Germ* (seed, *bīja*) is that from which trees, etc. spring and grow in varying forms. But what is that? In its common acceptation the word "germ" denotes the five kinds of

* "It is not change but the changing, and the changing is fire:...this order (kosmos) which is the same in all things, no one of Gods or men has made, but it was, is now, and ever shall be an ever living fire kindled and extinguished in due measure.—Heraclitus,

** Dīgha Nikāya iii. 84,86.

bīja-"root", etc. From the philosophical point of view it is just a form of "caloric energy" (*utu*). Thus the generating and growing agency of the vegetable kingdom, embracing trees etc., "seedlings and plants" *-a form of "caloric energy", which tends to manifest itself in plant-life"-is called seed or germ.

The Germinal Order signifies the sprouts, shoots, trunks, branches, twigs, leaves, flowers, and fruits which spring from, say the "rose-apple seed" (*jambu-bīja*) do not cease to be of the rose-apple species, type or family. This explanation applies to all trees, creepers, shrubs and grasses. This, too, is not made, nor created by any Maker whatever. "Inasmuch as it is accomplished entirely by the fixed or natural order that we know as germinal, it is called *Bīja-niyāma* or Germinal Order. Thus we read in the Pāli-texts:- "There are, Bhikkhus, five classes of seeds, namely, those which are propagated from roots, from stems, from joints, from shoots^{**} . and from the seed proper.^{***}"

The subject is treated in detail in the commentary on the Vinaya, in the section devoted to behaviour towards plant-life.

(3) *The Moral Order. - Kamma* (action) is that by which men execute deeds, good or evil, meritorious or the opposite. What is it? It is volition (*cetanā*), moral or immoral. We are told in the Pāli texts: "By Action, Bhikkhus, I mean volition. It is through having willed that a man does something in the form of deed, speech or thought."^{****}

Here volition (or conation) is the act of willing (voluntary, or conative action). In carrying something, good or bad, meritorious or the opposite, into effect, it deliberates and decides upon the steps to

* An ancient Piṭaka phrase.

** "Lit. from the top" (agga).

*** Samyutta-Nikāya, iii.p54.

**** Anguttara-Nikāya, iii 415 (VI.6, "Mahāvagga Nibbedhika".

be taken, as the leader of all the mental functions involved in so doing. It provides the tension of those functions towards the desired object.

The expression "as the leader of all" implies that in doing its own works, as well as the works of all the other psychic processes involved, volition becomes the chief and supreme leader in the sense that it informs all the rest. Volition, as such, brings other psychical activities to tend in one direction. This is the explanation of our statement: "*Kamma* is that by which men execute deeds."

It should, however, be borne in mind that the conative process informs other psychical processes only in the case of one's own works, not in the case of the works of others. Accordingly, the latter cannot be brought within the definition of "volition as the act of willing". Hence B's actions cannot be called A's *kamma*, since there is as much difference between voluntary and non-voluntary actions as there is between a goat and a sheep. Voluntary action alone is entitled to the name. And therefore was it said: "By *kamma* Bhikkhus, I mean volition."

In all acts the word *kamma* denotes (a) that which all deeds have in common, and (b) a disposition to exertion. And once well formed in the present, through either a good deed, or again through a bad deed, such a disposition serves later to call forth the coexistent aggregates (psycho-physical states), when the deed is repeated. It is due to the reawakening of those aggregates that a man is said, e.g. to be liberal, or given to violent deeds. In its persistence this disposition serves to produce the factor that leads to the concatenation of existence by way of rebirth in a life to come. It is due to the origination of such a factor that a man, having bestowed gifts or killed living beings, is reborn into a state of bliss or of woe. This sort of disposition is therefore described in the Mahāpatṭhāna as the relation of co-existent *kammas*, and, again, of *kammas* at different points of

The distinctive basis in different lines of actions* is attended with great consequences. Once made and established, in one place and at one time, it continues to be the cause of some peculiarity with regard to the body or mind or both. For this reason, perseverance in reflection upon the order of things, or , in worldly matters, perseverance in reflection upon such bases, yields great fruit and reward.

Of the various forms of such bases, two are attended with greater consequences in their adjustment and re-adjustment than in their natural order. Of these, one is the conative basis of subjective experience and the other is the caloric basis (*utu*) in things external. As to subjective experience, the variety in conative tendency is accountable for the variety in consciousness. As to external life, the difference in variety of *utu* is accountable for the difference in mobility.

By the Moral Order we mean the necessary, fixed, undesirable result in an evil action, the necessary, fixed desirable result of a good action. The course of evil action results in rebirth into a state of woe. The way of meritorious deeds belonging to the realm of "Rūpa" (Form Sphere) leads to rebirth into a state of purity belonging to the realm of "Rupa". Furthermore, it is said in the Pāli texts: "The result of killing life is to make a being short-lived, and abstinence from killing leads to longevity. Jealousy begets many sorts of quarrels, while humanity begets peace. Anger robs a man of beauty, while forbearance enhances beauty. Enmity begets weakness, while amity brings strength. Theft begets poverty, while honest labour brings wealth. Pride ends in loss of honour, while modesty leads to respectability. Association with a fool causes loss of wisdom, while knowledge is the reward of association with a wise man.** This is the significance of the Moral Order.

* Dhātuvikatinam dhātuvikāro nāma. On vikāro; cf, Compendium; Pāli Index.

** Cf. Majjhima-Nikāya, Cula-Kamma-vibhanga-Sutta-iii. 202f.

Here the expression "The act of killing life makes a being short-lived" implies that when a man has once killed a human being, or a being of lower order, the act of killing furnishes the cause of his rebirth in various ways into a state of suffering. During the period when he returns to the state of man, the same act as "life killing factor" makes him short-lived in many thousands of rebirths. This is the explanation of the statement: "The act of killing life makes a man short-lived". The explanation of the rest is analogous. In many hundreds of other Suttas, various instances of fixed moral consequences are to be found. Such is the Moral Order.

We read in the Pāli texts: "There is no place, Bhikkhus, no room (in the conception of the moral order of things), for a bad action to produce desirable, agreeable and delightful results, ect."*

An "action" produces two kinds of result: that which is uniform (inevitable), that which is diverse (exceptional). Here the order of moral principles is given with reference to the first kind of result. When we come to the "diverse kind of result", we find that a man may pass his days happily with ill-gotten riches. But after death, according to the uniform kind of result, he undergoes a doom of suffering all the more.

Men inspired with pious thoughts and religious ideals forsake all worldly success, perform acts of merit, walk in the Norm, and undergo many kinds of privation. But according to the uniform kind of result, after death they may rejoice in heavenly bliss all the more. Such is the fixed Moral Order.

(4) *The Psychical or Psychological Order.* Thought (*citta*) means "one is thinking" (the act of thinking), the meaning being, one cognises an object. It may also mean: investigates or explores an object. Further-more, thought is, figuratively, called the "varied"

* Anguttara-Nikāya-28" Atthāna-vagga.

owing to the varying forms of thinking of objects* Accordingly it is said in the Pāli texts: "I see, Bhikkhus, no other thing which is so very varied as Thought (mind). I see; Bhikkhus, no other group (*nikāya*) which is so varied as beings of a lower order (beasts, birds, etc.) The beings of lower order are varied only by mind.** But thought is said, O Bhikkhus, to be still more varied than those beings."

Thought becomes more varied with regard to immoral things than to such as are moral. It is said "mind delights in evil". The beings of lower order that are made and created by mind are therefore more varied than all other beings. How is that? It is said in the Pāli texts: "I will declare, O Bhikkhus, how the world originates, and how it ceases. What is the origination of the world. O Bhikkhus? Conditioned by the eye and objects arises visual cognition. This triad is called 'contact'. Because of contact, feeling; because of feeling, craving, etc. Such is the origination of the entire body of ill. Conditioned by the ear and objects.....by the nose.....by the tongue.....by the body, etc.....conditioned by the sensorium and things arises mind-cognition. This triad is contact. Because of contact, feeling; because of feeling, craving, etc. Such is the origination of the entire body of ill. This, O Bhikkhus, is what is called the origination of the world.

"What is the cessation of the world, O Bhikkhus? Conditioned by the eye and objects arises visual cognition. The triad is called 'contact'. Because of contact, feeling; because of feeling, craving, etc, Because of the complete cessation of that craving, grasping ceases; because of the cessation of grasping, becoming ceases,

* The word *citta* (pronounced *chit-ta*) means both consciousness, cognition and also variegated manifold. Hence the author plays on the word. "Thought" should here be understood in the widest sense as "being-aware of", "conscious of", -Ed.

* *Citten'eva cittikata*. *Samyutta-Nikāya*, iii. 152.

etc. Such is the cessation of the entire body of ill. So with regard to ear and other senses. This, O Bhikkus, is what is called the cessation of the world."^{*}

Here the expression "conditioned by the eye and objects arises the visual cognition etc", indicates that in this world the consciousness and thought-procedure of foolish average folk vary from moment to moment and become the cause of their rebirth in different forms of future existence. Admitting this, it will be found that the different forms of their future existence are made and created by the mind in their present life. Because of the variation of consciousness, perception varies. Because of the variation of perception their natural desire varies and because this varies, action (*kamma*) varies. Some maintain also that because *kamma* varies, the rebirths in the animal kingdom vary.

Now the phenomena, termed in the philosophic truth *kamma* and mind, become in conventional standards of truth^{**} "soul" (or "being") and "person". According to the latter, just as men by manifold thoughts make divers and manifold things in this world, and just as gods^{***} by manifold thoughts create divers and manifold things, so actions (*kammāni*) and the results of actions, diversified by thought, are endowed with various forms of thinking, as if they were "beings" and "persons". Hence although neither action nor mind has the nature of Ātmañ,^{****} who, it is asked, knows, how to make? who is able to make? "Beings", "persons": they know they can make all things. But whether there is any special Being or person making the

* Samyutta-Nikāya, iv 87

** Cf. Exposition II.

*** Deva; it must be remembered, include all "spirits" (all of them impermanent) inhabiting either the heavens as "God", angels, gods, or this earth as "fairies, etc."

**** Attā, or Self, implies superphenomenal nature. Cf. Anattalakkhana-Sutta, Vinaya Texts, i, 100f.-Ed.

infinitely varied world-picture or not it is impossible for them to say.

By Psychical Order we mean the fixity or law of the consequences of thoughts or consciousnesses, varying in function and in occasion. It is treated of in the *Paṭṭhāna* in the chapter on "the Relation of Succession or Sequence".*

(5) *Natural Phenomenal Sequence (dhammaniyāma)*. A *dhamma* is that which bears (*dhāreti*) its own nature, e.g. its own hardness to the touch, its specific, individual mark as well as its universal characters, namely, growth, decay, dissolution, etc. The *Dhammas*, categorised under the causal relation "bear" the function of that relation, and those categorised under "effect" "bear" the function of the result or effect. This meaning applies to all *dhammas* as treated of in the Suttanta and the Abhidhamma Piṭakas. It also embraces the things enumerated in the Vinaya Piṭaka under the name "the body of precepts" (*sīlakkhandha*). Why? Because they are not outside the given definition of *dhammas*.

The principal treatment of the order of these *dhammas* and of all other *dhammas* is in the text of the Mahāpaṭṭhāna. Among the Suttanta texts, the whole of the mahānidāna-Suttanta, and of the Nidāna- Samyutta is devoted to the Dhamma-Niyāma; so, too, as all other Suttantas which throw light on the conception of cause and effect. In one Sutta this Niyāma is referred to as "the establishing, the fixity of things as effects" (*dhammatthitatā dhammaniyā matā*): Because of ignorance comes *Kamma*:-' now whether, O Bhikkhus, Tathāgatas arise, or whether they do not arise, this element (*dhātu*) stands, namely, the establishment of *dhamma* as effects, the fixity of *dhammas* as effects. Because of *kamma*.... and so on (through all the links of the causal formula).** It is also referred to in the dictum: "All conditioned things (*sankhāras*) are impermanent, full of

* This is included in the Tika Paṭṭhāna.

** Samyutta-Nikāya, ii.25; cf. Points of Controversy. 87, 383f.

ills, and of the nature of 'not self'.....*

In some passages, this Niyāma is called *dhammatā*. "It is *dhammatā*-the rule, or order-Bhikkhus, that when a Bodhisat (future Buddha) having fallen from the Tusita-group, enters into a mother's womb, a splendid radiance appears throughout the world, including the worlds of gods and Brahmās....and the thousand world-systems tremble and shudder and quake..**

In some passages it is alluded to under the category of *possibility* and the opposite: It is impossible, Bhikkhus, and out of the question that the person endowed with sound views should consider a conditioned thing in the light of something eternal. Such a thing caq nowise come to pass, etc."***

But the character of the Dhamma-Niyāma is best summarised in the formula:- "When that exists, this comes to be. From the arising of that, this arises. When that does not exist, this does not come to be, When that ceases, then this ceases,"****

Or again-"These, Bhikkhus, are the three characteristics of a conditioned thing; perceivable is its growth, perceivable is its decay, perceivable is its changing whilst it lasts. These, Bhikkhus, are the three characteristics of the unconditioned: growth is not perceivable, decay is not perceivable, changing and duration is not perceivable."*****

It is the *dhamma* of birth that is born, the *dhamma* of decay that grows old, the *dhamma* of dying that dies. And herein is

* Theragāthā (Psalms of the Brethren) ver, 676-678.

** Dīgha-Nikāya, ii. 12 (Dialogues, ii.9). 'Dhammatā is the abstract noun formed from the concrete "dhamma" as if we should say normness". Cf. Pss. of the Brethren, p.29, n2, 190 etc.

*** Anguttara-Nikāya, i. 26.

**** In the Vāseṭṭha Sutta common to both works, ii 196 and verse 600f respectively.

***** Anguttara-Nikāya, i 152 ("Cūlavagga," 47).

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another Niyāma: that of birth. For it is said in the Pāli texts:-

"Then: 'O Vāseṭṭha' said the Exalted One,
To both of you will I discourse upon
The question of the breeds of living things,
In due course, e'en as it really is.
By breed, in sooth, they differ mutually.
Grasses and trees ye know; albeit ye may not
Discern it, birth-made is of each the type.
By breed, in sooth, they differ mutually....."

and so on, in several verses, in both the Majjhima Nikāya and the Sutta Nipāta.*

Here, "Type" (*linga*) means "variation in appearance",
"Differ mutually"; is different from one another.

In these verses the Master spoke of the generic order of trees, etc., and of animals. Such an "Order of Birth" obtains also among men. Men are also seen to be of different birth and breed, different clans, families and descent. But in this Sutta in order to eliminate the false notion that "the Brahmin is the best of all in the world" (the Brahmin, *i.e.* by birth only), he first shows the types, among the multitudes of human actions and efforts, are wrought by present actions (not merely by birth), and finally describes the ideal Brahmin. *Kamma* is shown, in this Sutta as the criterion of the inferiority or excellence of beings. It is *kamma* that distinguishes beings with respect to worth. Outward appearance is due to breed-variety in the parents. Born of bovine breed, one has the bovine shape and appearance; similarly as to horses. Hence in the Birth-Niyāma a different procedure is called for when treating of animals (*pāṇā*) as distinct from higher beings (*sattā*).

* Majjhima-Nikāya, ii. 32 (79th Sutta); Samyutta-Nikāya, ii 28, etc.; Anguttara-Nikāya, v.184.

II OF THE TWO STANDARDS OF TRUTH (*Dve saccāni*)*

Our task here is to define the two categories under which all truths may be included:-

(1) The Conventional (*Sammutī*): and (2) the Philosophic (*paramattha*)** standard.

(1) *Conventional Truths*.-By this is meant a truth or fact, generally received as such by the common consent of mankind. What are the modes of conventional expressions? These are "self", "soul", "being", "person" woman, man, body, head, hand, leg, hair, of the head, down on the body, nails, teeth, skin, flesh, nerves, sinews, bone, etc.; the names of such external objects as tree, creeper, shrub, house, chariot, carriage, bed, seat, etc.

None of these are names of such "really existent" *dhammas* (facts, phenomena, attributes) as mind, contact, extension, cohesion, etc. They are all names which denote as well as connote only some physical appearance and its persistence as such. These names and their connotation, therefore, having but a conventional significance, are called modes of conventional expression *i.e.* terms in common use.

What constitutes the achievement or predication of Conventional Truth? "The self is (exists)"; "the living soul is"; "a being is"; "the person is"; etc. By adopting such words in common use a man becomes a conventional truth-speaker. And these are to be regarded as a correct mode of stating such truth. Why? Because otherwise constant disputes would result from want of a common language and common notions.

* This is placed in the author's MS. as No.4. but I have translated it before the others, because the two standards are referred to in Exposition I-Tr.

** Literally, having the supreme or ultimate matter.-Ed.

This is what is termed "Conventional Truth".

(2) *Philosophic Truth* -This is a fact or truth recognise from the philosophic point of view. What are the modes of philosophic expression? These are "mind", "mental factor", "matter," "Nibbāna," "aggregates", "sense-sphere", "elements", and so on.

These are not merely common or collective names, but imply something which really as such (*sabhāvato*), exists. These are called the modes of "highest", or "ultimate matters", inasmuch as any import beyond that which they possess is inconceivable.

What constitutes the achievement or predication of philosophic truth? "Consciousness exists"; "contact exists"; "feeling exists"; "extended quality exists"; "cohesion exists"; "Nibbāna exists"; and so on.

By expressing things as they exist in reality, a man is a Truth-speaker.* Such speech is also to be regarded as a correct mode of stating truth. Why? Because it helps us to avoid falling into the errors of recognition, sense-consciousness and illusory opinions.

This is what is termed "Philosophic Truth". It should be noted in this connexion that "Conventional Truth" provides a safeguard against falsehood, and "Philosophic Truth" guards against hallucination. Thus when a man, from the conventional point of view, states, "The self, the soul, the being, the person exists", etc, he is not to be considered as uttering falsehoods, whether the *import* of what he affirms is really true or not, whether it rests upon valid speculation or self.** Why? Because, in such a case, there is no fraudulent motive. But it comes within the province of hallucinations. Why? Because in these cases the things that are of the nature of "not self" are taken as of "self". and stated as such. From the philosophical

* Saccavād, applied par excellence to the Buddha. Cf. Pss. of the Sisters, 121 n1, and elsewhere.

** Attā, Sankrit atman. On the implications in this term, see Exposition I.

point of view there is nothing of "self". There are only *dhammas*. And none of these is of the nature of "self", They are, on the contrary, of the nature of "notself", etc. And when a man speaks like this his words show neither falsehood nor hallucination. So we read in the Pāli texts: "These, Bhikkhus, are the four cases of hallucination. What are the four? The impermanent is taken as permanent." This is the first point involved in hallucinations of recognition, sense-consciousness and illusory opinion. "That which is ill is taken as weal. That which is not-self is taken as self. The ugly and offensive is taken as beautiful and beneficial." These are the remaining three cases of the hallucinations of recognition, sense-consciousness and illusory opinion.

Here the expression "The Impermanent" implies the psychical and physical facts and conditions that are summed up in the term "name-and-form",* and which are by nature impermanent. The expression "that which is ill" implies the facts of common experience that are categorised under the "Truth regarding Ill." The expression "the not-self" implies all that which is of the nature of "not-self". And the expression "the ugly and offensive" implies the psycho-physical conditions that fall under "the Truth regarding Ill" and are, therefore *a fortiori* considered to be "ugly and offensive".

By viewing "name and form" in the light of "being", "person", a man takes what is impermanent as permanent. Why? Because "being" or "person" is nothing but a concept. And a concept, as we know, has not the attribute of passing away or moving about.

On the other hand, when it is said that a being, on coming into a form of existence, is himself born, that at the end of life he himself dies, that even before he took on to himself the present form

* Approximately equal in sense to mind and body.-Ed.

of existence, he had come from this or that form of first existence, and that after death he would be re-born into this or that form of future existence, it shows that the being is viewed as engaged in "going".

It is for these reasons that, by viewing "name and form" in the light of "being", "person", a man takes what is impermanent as permanent.

By holding dear and agreeable that which is merely a mental and bodily phenomenon liable to the facts of misery, a man takes that which is ill as weal, that which is ugly and offensive as beautiful and beneficial.

"Being" is a mere "concept". There is no correponding thing in Nature. When such a really non-existent is regarded as really existent, the result thereof is that mere name and form is made the essence of a being. And by holding that it is the self of a being: not only that, the being himself, a man takes what is not self as self.

It is said that a man sees objects through his eyes. Here seeing means visual cognition. The gaze is fixed upon a material form as the object of that cognition. And the form is a visible and tangible phenomenon, and neither the being nor the person. A man having seen such a form, contemplates it in his mind as a being, a woman, a head, a face, a tree, a chariot, a carriage.* This is the error of cognitive consciousness originating from seeing. A similar explantion can hold true of such an error as originates from hearing etc. But the question as to the error that originates from the mind co-ordinating sensations is rather intricate, though of pressing importance.

* "They (i.e. the surface view of sense perception) do not bring us to understand the true underlying principle or law; they: they rather disguise that from us. It is perhaps not too much to say that the senses tend to give us the notion of the fixity of things, and therefore to hide the truth that the law of all things is change: there is no permanence in things save only-the law of all change."-Heraclitus.

According as an object is discerned by the mind, it is marked, or fixed by recognition. Later on it may cause bewilderment and confusion. This is what is called the hallucination of recognition.

According as a man apprehends a thing through the understanding, he speculates upon it:—"Beings, etc., have a self," "It is like this and that", "There is a living soul." "It is such and such". This is what is termed the hallucination of illusory opinion.

In the Pāli texts the hallucination of recognition as being very obvious is mentioned first. But it may follow the hallucination of opinion. And these three forms of hallucination are rooted in "ignorance", that is to say, they originate from it. Of these, the first two forms of hallucination have a bearing upon the immoral type of worldly consciousness. Craving, conceit, and false notions spring from them. By taking his stand upon philosophical truth, a man can discern the nature of hallucinations; and having ascertained what that is he can give them up for ever.

" Householder, to bring about life in the heaven-worlds, it is of no use for an Ariyan disciple, yearning for heaven, either to pray for it or to think much of it; the steps that lead to heaven must be stepped by the Ariyan disciple, and when those steps are stepped by him, they lead to the winning of heaven, and he becomes a winner of the heaven-worlds."

Anguttara-Nikāya, The Book of the Fives, iii (43)

EXPOSITIONS

III

Of Great Periods of Time

We shall now expound our system of the five time-periods called *kappas*. They are distinguished as (1) a great *kappa*, a cycle or aeon; (2) an incalculable *kappa*, four going to each great *kappa*; (3) an included *kappa*, falling within one of the preceding; (4) a life-*kappa*, or one life-span of any given being; and (5) a cataclysm-*kappa*, or age of doom.

(1) A "*great kappa*". - This is a notion of a given time historically cut off, so to speak, and divided into some periods in which many events happen (in a certain order, and which repeat themselves). It would follow from this that a "*great kappa*" is but a notion of time itself. To a *kappa* as such is given the name "*great*" on the ground of its having been conceived as the greatest in duration. How long, then, is the duration of a great *kappa*?

In order to form an idea of its duration, let us imagine a mountain, which is a single cube of rock, one league* in length, in breadth, and in height. If a person were to flick it with a piece of cloth once at the lapse of every hundred years, the time that such a mountain would require to be completely worn away would not be long in duration as is a great *kappa*.**

* A yojana, a classical division of length, a distance of about seven miles.

** Just as if, brother, there were a mighty mountain crag, four leagues in length, breadth, and height, without a crack or cranny, not hollowed out, one solid mass of rock, and a man should come at the end of every century, and with a fine cloth of Banaras should once on each occasion stroke that rock: sooner, brother, would that mighty mountain crag be worn away by this method, sooner be used up, than the aeon.

Thus long, brother, is the aeon: of aeons thus long many an aeon has passed away, many a hundred aeons, many a thousand aeons, many a hundred thousand aeons.

How long in duration has been the succession of great *kappa* in the past?

It is said in the text: "Undetermined, Bhikkhus, is the beginning of this world: the past extremity (*pubbakoti*) as to the running on of beings in rebirths under the hindrance of ignorance and bonds of craving is not manifest."^{*}

Here the Pāli word for "undetermined" is *anamata*, which is the same as *a-mata*, the syllable *an* being euphonic, *Amata* means that which is unknown, unascertained. So it was said: "the past extremity" (or beginning) is not ascertainable by calculation. Or, it may perhaps mean that which, like the "eelwriggling" of the Sophists,^{**} sets itself no limit.

In turning back to the proposition "the past extremity....is not manifest," it is indeed suggested that here the words, "is not manifest" mean "does not exist" in the same way as, in the passage, "If there be, Ānanda, no birth, are old age and death manifested? Verily they are not, venerable sir";^{***} the word "manifest" means "exist", and "not manifest" means "does not exist".

Whether the one or the other be meant, we may conclude that the proposition "the past extremity.... is not manifest," means that the past extremity as to the succession of great *kappas* in general does not exist, while taking *akappa* in particular, this may be said to have its beginning, its middle, and its end.

Those who fancy that there was actually a past extremity to the succession of all great *kappas* in general have certainly no other reason for it than their own fanciful thinking. Those who reject the Ariyan mode of interpretation called "The Theory of Causation,"

* Samyutta-Nikāya, ii, 178.

** Dialogues of the Buddha, i, 39f.

*** Op. cit, ii.,52.

commit themselves to the error of the assumption of the uncaused, or to that of Theism.

So much as to the nature and extent of a great *kappa*.

(2) *Incalculable Epochs*.—Such is the name of a *kappa* that is not capable of being definitively enumerated, enumerated even by taking hundreds of thousands of years as a unit. These are four kinds:-

- (i) The Enveloping Epoch;
- (ii) The Enveloped Epoch;
- (iii) The Developing Epoch;
- (iv) The Developed Epoch.

It is written in the *Anguttara-Nikāya* (iv., 156; or vol. ii., 142): "These are the four incalculable epochs....(*They are enumerated as above.*) The epoch, Bhikkhus, when there is a cosmic envelopment, is not easy to reckon as so many years, centuries, tens or hundreds of centuries." Here "the Enveloped" is that which relapses, is destroyed. The worldsystem having once relapsed, while the worlstuff remains in a state of dissolution, it is said to remain enveloped. "The Developing Epoch" is a period of restoration, of evolution. Having once been reinstated, while the world-system continues to be in that state, it is said to be Developed.*

Of these epochs, again, the first is distinguished as of three kinds:-

* The translator had selected "Re-absorbed", "Re-evolved", and "Persisting as such". The Pāli is literally "rolling together" and "unrolling":- Sam-vatta, *vi-vatta*, the Indo-Aryan root being war, wart. Cf. our "-vert" ad-,in-vert &c.). I have substituted Leibniz's "envelopments, developments" as being an interesting approximate coincidence in Eastern or Western terminology. The "rolling together" is a lurid idea that has also shaped itself in the Christian poetic fancy, namely, in the verse of the Dies ira

When shrivelling like a parched scroll,
The flaming heavens together roll.....

Mrs. Rhys Davids.

That which is brought to pass by heat,
i.e., by the action of fire;
 That which is brought to pass by water,
i.e., by the action of a deluge; and
 That which is brought to pass by wind,
i.e., by raging storms that hurl a way
 a world-system.

In the event of the first type of Envelopment fire consumes the realm of matter, both in the lower material heavens and everything that is below. In the event of the second type of Envelopment, water submerges the realm of matter in the next higher material heavens, together with all that is below: and in the event of the third type of Envelopment, wind unhinges the realm of matter in the highest material heavens, together with all that is below.

It should be noted now that four incalculable epochs are together equal to a great *kappa*. Hence when we speak of an incalculable period, we should understand thereby just one-fourth of a great *kappa*.

It is not for us to speculate whence come those three great destructive agencies. Suffice it for us that we live in a universe of a certain configuration, and that everywhere we discern the agency of fire, water and wind. When, for instance, fire burns one house its flame strikes on to another, and burns that too. While the flame is yet in the second house, it causes the element of heat to grow up in yet another house and burn it. Evidently in the last case the flame of the second house does not directly burn the third one. This remark holds true of all. Thus it would follow from this that this broad earth and universe are ever filled with those elements which are ever finding opportunity of transforming and disturbing them. And whenever they obtain adequate opportunity, they destroy the earth, just as fire can destroy this or that mountain, in which it resides. There is no question of agencies passing over into the universe, but only of series of internecine concussions and counteractions.

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(3) *An Included Era*.—This denotes a *kappa* which appears to fall within one of the incalculable epochs, called the Developed. In the beginning of an incalculable epoch men live to an exceedingly great age. This state of things exists until subsequently, as the conditions of immorality develop, their lifeterm decreases by degrees through a succession of many hundreds of thousands of such periods, till it reaches the minimum of ten years. From this again with the conditions of morality developing among them, their life-term goes on increasing and increasing till at last it regains the maximum of exceeding longevity. This is what is termed an included era. Of such eras sixty-four are together equal in duration to one incalculable period:—so it is said in the Commentaries.

If that be so, the length of an included era can only be decided by a knowledge of the duration of an incalculable epoch. And we may add that, if a man were to count the numbers of years by grains of sand, picked up one by one from one league of the Ganges, the sands would be exhausted sooner than the years of one included era were all counted.

(4) *life-spans*.—When we say, "Through a succession of many hundreds of thousands of life-spans," we mean the life-span of men. There is no definite term of life as regards brutes, "Petās," demons, infernal beings, and earthly gods. Among the higher grades of celestial beings, the life-span of the twenty Brahma-worlds is different in each case.

(5) *Ages of Doom or Cataclysm*.—In the world of men, events happen at times that affect human life and are termed disasters. These are of three kinds: war, famine, and pestilence. We read in our texts: "A Brahman said to the Blessed One: " I have heard it said, venerable Gotama, of the Brahmans of old, of teachers, and the teachers of teachers, that in former days this world was.... pervaded by men: within 'the flight of a cock' were situated the villages, the inhabited districts, and the royal capitals. Now what is the cause,

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what is the reason that, at the present time, the numbers of men have dwindled, so that their paucity in numbers is apparent, and that villages appear to be no villages, towns appear to be no towns, and inhabited countries appear to be uninhabited?

"The Blessed One said: 'Now Brahman, because men are attached to immoral passions, overpowered by lawless greed, and victims to false ideals, they with sharp weapons kill one another. This verily is the cause, this is the reason why the numbers of men have now dwindled, so that their paucity in numbers is apparent. And furthermore, Brahman, for them who are grown morally debauched, the sky does not pour down sufficient rain, the result of which is the outbreak of famine, on account of which many people die.

"And yet again, Brahman, for men who are grown morally debauched the Yakkhas let loose ferocious non-human pests, in consequence of which many people die."*

Here the expression "within the flight of a cock" signified that villages and towns were so closely connected that cocks might leap from the boundary of one and alight near that of another..... "Victims to false ideals" means that they have given themselves up to false ideals and ceremonies, by which are meant covetousness, ill-will, as well as various sacrifices accompanied with the slaughter of animals.

"Many people die" implied that, at times, in consequence of some matter of administration, or from atrocities perpetrated by thieves, etc., a commotion arises in the country, many people lose their lives, many properties and means of sustenance are destroyed, and many villages, districts, towns and royal capitals are on that account burnt by fire. And this sort of fear arises sometimes every three years, sometimes every five or six years, sometimes every ten or twelve years. Then comes a time when war breaks out between one country

* Anguttara-Nikāya, iii, 56, or vol., i., 159 f.

and another, between one kingdom and another, and many people die in consequence. This is called a "doom-era" of anarchy and war.

"The Yakkhas" meant the commading beings, placed by the four great rulers of the four cardinal points as commanders of such beings. "The ferocious" meant wicked, savage, non-human beings, devils and goblins of terrestrial, aquatic and ethereal origins.

"In consequence of which many people die" means that the non-human pests, having got the opportunity came upon the walks of man in many hundreds and thousands, from seas or forests, They having caused many diseases to prevail and to seize upon the living bodies, devoured fat and blood. Hence they are designated as "blood-sucking" and "blood-thirsty". If they failed to seize upon men, they were said to devour fat and blood of cows and buffaloes, goats and sheep, When this kind of pestilence prevailed once in a country, it prevailed there even for six or seven years, causing enormous mortality among the young in men and beasts. The remedies used for such a pestilence were the potent formulas of spells and incantations, or offerings to the Yakkhas. In this connenction might be cited the story of Sakabodhiraja of Ceylon, in the book of the Great Chronicle.*

This is called the domful period of pestilence. Many other types of eras of doom also appear in this world. We have been taught, for instance, that in former days, through demoniac agency, the kingdoms of Dandaka, Majjha, Kalinga and Mūtanga ceased to be kingdoms. Even in these days, in countries, towns and villages. where destruction of life goes on on a large scale, many creatures meet with death from great earthquakes or from great tidal waves, or from hurricanes, from floods of rain, from volcanic eruptions, from ship-wrecks.

When do these three eras of disaster mainly come to pass? From the time when the life-span of men is five hundred years. We

* The Mahāvamsa P.t.s, translation, p. 260 f.

read in the Cakkavatti Sutta: * "Upon men who live to an age of five hundred years, Bhikkhus, three things come to full florescence: unrighteous passions, lawless greed and false ideals."

IV

OF THINGS NOT WITHIN THE RANGE OF THOUGHT (*Acinteyyāni*)

These we hold to be four in number, the range of a Buddha, the range of *iddhi*, or supernormal power, the nature of the result of action (*kamma*), the origin and reality of the world.

As it is said in the texts: "There are four things which are no within the range of thought, which should not be thought about, thinking upon which tends to unhinge the mind and injure the system, namely, the range of a Buddha, the Jhāna-range of one in Jhāna for mystic rapture, the result of *kamma* and thinking of the world.'**

Here 'things not within the range of thought' means 'which cannot be thought about by average folk; things that lie beyond their intellectual ability, and with which it is therefore not meet they should occupy their thoughts.' By 'thinking upon which' we mean endeavouring strenuously to grasp, with the determination; 'Whether I am far removed from, or stand near to the matters belonging to Ariyans, to saintly persons, I will realise these for and by myself, solely by my own intellectual insight.' 'To unhinge the mind'-to bring about loss of mental balance. 'Injure'-to cause mental misery. '*Jhāna-range*' we have called 'range of *iddhi*.'

* *Dīgha-Nikāya*, iii., 70

** *Anguttara-Nikāya*, iv., "Apannakavagga" (vol. ii., p.80)

The range of a Buddha

These are the fourfold assurance, the six modes of super-intellect and the ten powers. The only adequate criterion of these attainments is the insight of a Buddha himself, not that of eminent followers, or of other beings human or celestial fit to rank beside them. As to the nature of those powers they should be studied in the testimony of the Buddhas. In so doing a disciple can fulfil his duty; otherwise his efforts are but misdirected, and would tend to his ruin; or, as it is said, 'unhinge the mind and injure the system.'

This would hold true for other inquirers, intelligent yet not adherents.

If this criterion be admitted, the further question arises; 'How can one who is a Buddha, *i.e.*, "Awakened", Enlightened, Omniscient-be known to be such?' The reply is: 'By the vastness of His intellect: in other words, by omniscience.' But how can omniscience be known? By the contents of His teaching. And by His teaching (in the case of the Buddha Gotama) we mean the eighty-four thousand *dharmas* constituting the body of His doctrine.* It is by the possession of this intellectual superiority (*buddhi-mahatta*) that a person becomes "Buddha"; it is not only by possessing supernormal gifts as such that he can attain to a state of perfection. A Buddha of a truth becomes a true saviour of multitudes in virtue of His greatness in merit, in morals, in power of concentration, in supernormal power, in intellectual endowment-in all of these qualities.

If it be insisted on the contrary that it is by virtue of mere supernormal faculties that a Buddha becomes a true saviour, our contention is that should a man, himself blinded by the supernormal faculty in matters which can only be illumined by intellect, right understanding, try to save many, it would do many foolish people great harm. Indeed, in the absence of genuine intellect, the

* See Psa Psāms of the Brethren, Ānanda's verses, verse 1024.

supernormal faculty, whether small or great, serves as an instrument by which to practise the art of cunning, crafty talk and deception. Those who attach weight to supernormal faculty as such are as children, while those who attach weight to intellect are wise indeed. This truth is brought out in the section called "Sila", of the *Dīgha-Nikāya*, in the Kevatta-sutta.*

Here one might object by saying that, for that matter, superiority of intellect should be the same as superiority as to supernormal faculty. If so, our reply to him would be that should a being be capable of doing all possible good to the world by virtue of his superiority as to supernormal faculty, it would follow from this that, in his case, there is no duty to carry out in the moral kingdom, by virtue of his capacity for teaching. If so, it would further follow that in his case there is also no duty to perform by virtue of his superior intellect. If this is so, it should further be inferred that, in his religion, the functions of teaching and of intellect are far to seek.

Concerning this statement, that by virtue of his superiority in supernormal faculty a man is capable of doing all possible good to the world- 'is capable' means of course a public, well-attested capacity, visible at any time no less than moon or sun in the sky. Otherwise the foolish person who draws conclusions from the loud-voiced professions of impostors gaining their living by such cunning and crafty talk, will in the end find himself sprawling in empty space under the delusion that he is on broad earth. But superiority of intellect can be absolutely relied upon, and he who, in great and profound matters, does not seek it is foolish both by nature and in the eyes of the world.

The range of iddhi

By *iddhi* we understand supernormal faculties developed by special exercises. In ancient days, when life was long, recluses

* Dialogues of the Buddha, i., 276f.

and brahmans outside the pale of Buddhism reckoned five kinds:-(i.) supernormal will-power (*iddhividhābhīṇṇā*); (ii.) hyperaesthesia of sight; (iii.) hyperaesthesia of hearing; (iv.) discerning the thought of another (thought-reading, telepathy); (v.) hypermnesia, or reminiscence of one's own past history. These five, together with the insight known as the conviction of one's self being free from the four "intoxicants" (*āsava-kkhaṇḍa*) are recognised among the disciples of the Buddha as six kinds of supernormal faculties as such.

By supernormal powers of will, recluses and brahmans claimed to go to the worlds of gods and Brahmās above, to the infernal regions below, and even beyond the limit of the farthest zone of the world-systems.

By supernormal powers of sight and hearing they, standing here, could see objects and hear sounds there, at distant places.

By supernormal powers of thought they could read thoughts, and by supernormal powers of hypermnesia they could recollect events that happened in the past, many hundreds of births ago, even many periods of envelopment and development of the world system.

While going above, below or about, they thus began to observe: 'In travelling in this manner, in a single moment we have measured so many leagues.' In so doing various configurations and many leagues in the systems of the world, in the course of a cosmic epoch would become visible. Having realised through this the perniciousness of sensual desires, they renounced the world, became dwellers in the woods, practised meanwhile such things as meditation on the nature of material things and cultivation of the divine Brahma-life-of good-will, compassion, appreciation and equanimity-by which a man can attain to the Brahma-world, and mastered five supernormal powers. From that time on they had nothing further to do for themselves. At this stage they, while living in this world, sought for many hundreds, many thousands, many hundreds of thousands of years to do good to the world. In so doing there would be

revealed to them very many kinds of various arts and sciences.

As to these recluses and Brahmans we are told in the Brahmajāla-sutta^{*}: "There are some recluses and Brahmans who theorise with regard to what was before the aeons of time, and who speculate on what will be after the aeons of time, etc."^{**} From this we can see that their speculations did not come into the range of their fivefold *iddhi*. Hence as to a matter within the range of their *iddhi* their knowledge, and not that of average men was to be regarded as the true measure. And it was the business of the latter to learn to comprehend those points as they were given by those recluses and Brahmans. As it is said in the Dasavatthuka-sammā-diṭṭhi:^{***} "There are in the world recluses and Brahmans who, being in the right path, having made progress by right methods, have discerned and realised the nature of this world as well as of the world beyond, and declare what they know."

Here one might say: 'I do not believe that there are recluses and Brahmans who have possessed such great supernormal powers. Why? Because now for certain no such men are ever to be seen or heard of in the world.'

You are right in saying, 'now for certain no such men are ever to be seen.' The reason is that now you are born too late, and in the closing part of a period of decadence. This is also true that you say: 'no such men are to be heard of.' The reason is that you are born rather too late in a non-Noble land, far removed from religions and texts coming down in unbroken succession from the beginning of an aeon. But you should investigate the matter thus: In former days this world was exceedingly rich in all respects; men lived to a very

* Dialogues of the Buddha, i., No.1

** Ibid., p. 52

*** A tenfold exposition of Sammādiṭṭhi "right view", in the "Mahā-cattārisaka Sutta," Majjhīma-Nikāya, No. 117.

great age, even past reckoning was one span of life. What then might not this world of men have been like in those days'? To what can we of today liken the saints and recluses of those times?'

The nature of the result of action (*kamma*)

This is of two kinds: that which takes effect in the life-experience of an individual, and that which comes about afterwards in a life beyond. Here "result"* is that which matures, that is to say, bears fruit, secures a distinct end. For instance when a man, having earned a *kahāpana* (old Indian coin) by some job he has done, enjoys thereby things that he desires, it is then, and then only that his work secures a distinct end, that is, reaches the object sought by the labourer. In the same way is the point in question to be viewed. Carried once into effect an action** runs its course as such, and as long as it does not mature, so long it cannot be said to have reached its distinct end. Its sequence may run through hundreds of thousands of periods, Thus does a powerful *kamma* of immoral nature secure its distinct end in states of woe, and thus does a powerful *kamma* of moral nature become effective in lives of bliss.

Again, the result of *kamma* is taken to be twofold: as *drifting*, affecting the individual, and as *overflowing*, affecting others. Of these the former implies prosperity, or adversity experienced by a man in this or that existence as an individual being, in consequence of his meritorious or demeritorious deeds. Under this aspect the result of *kamma* affects the doer of the deed only. But in his existence as an individual being" owing to the heat and power of his

* This is not to say that such men do not exist in the world today. They can and do exist! Not only that, the possibility exists for *you* to reach the Spheres of Attainment; and realisation for yourself is, after all, the only valid thing.

** Readers should note that *kamma* means literally action, act, deed. Thus 'job' is literally *hattha kamma*, hand-action, manual-labour.

kamma promoting his happiness, or causing him misery, there arise conditions of prosperity, or adversity, with respect to persons other than himself. This is called the overflow of the result of *kamma*. Under this aspect the result of his *kamma* is shared by others.

The drifting course of the result of *kamma* may be illustrated by the prosperity of King Mahāsudassana's life in the Mahāsudassana - sutta^{*}. Moreover, owing to the power of the meritorious deeds of the king, various conditions of prosperity in the lives of other persons arose, some together with his own condition. Some coming from this or that source. This may be taken as an illustration of the overflowing course of the result of *kamma*. It may even promote the happiness of the inhabitants of other continents.^{**}

As regards evil deeds, the story in which the whole kingdom was ruined in consequence of the overflowing course of King Nālikera's act, persecuting five hundred sages,^{***} and such other stories may be related.

Again, it is written; 'A person, Bhikkhus, may be so born as to promote the wellbeing of many men, the happiness of many men, the interests of many men, the well-being and happiness of many gods and men. A person, Bhikkhus, may be so born as to increase the ill of many men, the misery of many men, the ruin of many men, the ill and misery of many gods and men.'^{****}

It not only affects beings, animals as well as men, but it also permeates the realm of space, and the whole organic world. Thus we read in our texts:-

* Dialogues of the Buddha, ii, No. xvii., Buddhist Suttas (Sacred Books of the East).

** Dīpa. This may conceivably mean "worlds".

*** Jātaka (transl.) v., pp. 72.76

**** Anguttara, i., p. 33

'It is the rule, Bhikkhus, that when the Bodhisatta having fallen from the Tusita-heaven enters his mother's womb, then there appears throughout this world including the celestial worlds, an infinitely splendid radiance surpassing in splendour the divine radiance of gods, and then the ten thousand world-systems tremble, shake and quake.'^{*} Such is the overflowing result of a Bodhisat's acts of fulfilling many perfections.

When men become exceedingly sinful in thought and deed, all the overflowing course of their *kamma* rushes from this extensive earth up to the orbits of moon, sun and stars, agonising even the whole realm of space, and the whole organic world of trees, etc; undermining by degress the cause of prosperity and strengthening that of adversity. It is then that the life-span, beauty and health of men, inhabiting and living in both of these worlds, undergo diminution.

Nowadays men and trees appear exceedingly small. But we are told, in the *Buddhavamsa*, that, in the days of longevity, the body of a Buddha was eighty cubits in length, while according to the Sixth Book of the *Anguttara* the height was ninety cubits. The *Dhammikavagga*^{**} tells us that in ancient times the King Korabya of the Kingdom of the Kurus had a banyan tree, named Suppatiṭṭha, twelve leagues in circumference, its fruits of the size of big rice-jars....

When men become virtuous in thought and deed, it has been similarly declared how the life-span of men goes on increasing. The whole of the *Aggañña* and *Cakkavatti-suttas* should be referred to in this connection.^{***} Again, in the *Pattakammavagga*, of the

* Dialogues, ii., 9.

** *Ariguttara*, iii., 369.

*** *Dīgha-Nikāya*, iii., Nos, xxvi., xxvii.

Anguttara-mikāya,* we are told: 'At the time, Bhikkhus, when kings and their sons become unrithteous, unrighteous become also the Brahmans and house-holders, and the people who live in suburbs and countries, Then the moon, sun, stars and planets move irregularly, At the time, Bhikkhus, when kings and their sons become righteous, righteous become also the Brahmans and house-holders, etc. Then do moon, sun, stars and planets move regularly'. This is the overflowing consequence of the collective *kamma* of men. Such a consequence affects even the whole realm of space and the whole organic world.

It must be borne in mind that here by 'result *kamma*' is meant something 'born of the result of *kamma*'-for instance, the supernormal faculties, included under the category of things not within the range of thought, became possible through the *kamma* of past lives.

The faculties as such are of many kinds; each realm of beings having its own supernormal powers.

As regards the supernormal powers of the Brahma-gods we are informed, in the Sankhāruppatti-sutta,** of the persence of one thousand to ten thousand Brahmās: that of these, one thousand Burahmās permeate one thousand world-systems with their radiance, two thousand Brahmās permeate two thousand world-systems, and so on. These are the Mahābrahmās living on the plane of the first stage of Jhāna-rapture. Now the gods and men who live beneath this plane imagine and recognise this or that Mahābrahmā to be the maker of the whole world, the lord of the whole world, omnipresent, immutable, eternal saviour of the world. It is said in the Mūla-pannāsa,*** the first sutta of the Majjhīma-nikāya: 'He (*i.e.*, an ordinary thinker

* Vol.. ii, p. 74.f.

** Majjhīma-Nikāya, vol. iii., No. 120.

*** Majjhīma-Nikāya, first Sutta, called "Mūla-pariyāya", in the first fifty suttas called collectively Mūlapannāsa, or "Root-fifty".

who is not familiar with the Ariyan mode of thinking) apprehends Brahmā* as Brahmā. Having apprehended Brahmā as Brahmā, he fancies him to be the Brahmā, conceives attributes in the Brahmā, fancies that the world is from the Brahmā, imagines that the Brahmā, is his, and extols the Brahmā as such. What is the cause of it? I say, it is because this matter is not truly understood by him."

Here the meaning of 'apprehends Brahmā as Brahmā' is: he apprehends the god just as people commonly do in ordinary speech. And the phrase 'he fancies him to be the Brahmā' implies that he imagines him (a) according to his unregenerate desires, thinking: 'Lo! this Great Brahmā in all his beauty!' (b) according to his fancies as to values (*māna*), thinking: 'He is the supreme, the most high in the world;' (c) according to his speculative opinions, thinking: 'He is the unchangeable, immutable eternal, stable and enduring, for ever.'

The expression 'he conceives attributes in the Brahmā' implies that he conceives such and such light, and such splendour, such and such supernatural powers in him. The expression 'he fancies that the world is from the Brahmā' signifies that he thinks that this world is born of, *i.e.*, emanates from, this Brahmā, comes into existence only in relation to him. The expression 'imagines that the Brahmā is his' implies that he considers the Brahmā to be our master, lord, and refuge. 'Extols the Brahmā as such' means that he praises him by saying, 'Ah! how majestic is he! Ah! how powerful is he!' The expression 'Because this matter is not truly understood by him' means that it is not discerned by the threefold mode of discerning: In the first place he does not investigate it in the light of such an axiom of knowledge as the Brahmā as such does not exist, the only existing things are the psychical and physical facts and conditions classed as 'name-and-form', In the second place he does not investigate the matter by the light of higher reason, which judges the psychical and

* That long-lived being worshipped under many names as "The Greater" "Lord God Almighty" etc.

physical facts and conditions as such are by nature impermanent, involveills, and are accordingly not of the nature of soul or deity.

And in the third place he does not investigate the matter by the light of a felt necessity of abandoning, once for all, craving, imagined values, and false speculation which are rooted in erroneous apperception. These were indicated above in connection with our explanation of the expressions 'He apprehends', 'He fancies', 'He extols, ' This lack of knowledge, indeed, is the cause of his apprehending and imagining and praising after this sort

As regards the remaining faculties, such as those which are peculiar to the gods, etc. they are made manifest in the Deva, Sakka, Brahmā, Yakkha, Nāga, Supanna, and Lakkhaṇa Samyuttas (in the *Samyuttanikāya*), as well as in the *peta-vatthu* and other texts.

These faculties are not seldom found among men. But common people do not *know* and see them, although they are lodged in their own bodies. The reculuses and Brahmans of great supernormal power in the past, or those who cultivate occult lore, alone know and see them. Those supernormal faculties, born of the result of *kamma*, are outside the mental range of average folks and should not be studied.

Nevertheless these faculties are really common, speaking generally, to all beings. For all beings, during their continual journey in this endless series of lives, may travel from the nethermost purgatories to the topmost scale of existence, through all those that are intermediate. They may attain then to the state of gods, to that of Sakka, Brahmās, Mahābrahimās, and so on.. Again from this highest scale they may be reborn into the states of woe. He who is today the King of Gods, or a Brahmā,* endowed with majestic powers, may become tomorrow a dog or a hog, and so on in rotation.

* "God Almighty".

Other results of *kamma* not within the range of thought are such as come into effect among infra-human beings, Besides, in the bodies of men and of the brute creation there are physical conditions of the sense-faculties, resulting from past *kammās*. These, too, are of a nature not within the range of thought. For when in the case of a dead body, or a dead organ of sense, a man thinks 'I will bring it to life again!' he only runs the risk of losing his reason, or of ruining his health by his thoughts and efforts. And why? Because he is striving against the inexorable working of another's past deeds.

In the Mahāvagga-Samyutta, in the section dealing with the Four Truths, the ten speculative views, maintaining that the world is eternal, that it is not eternal, and so forth, are called technically "world-thought" (*lokocinto*). But here we are using the term in a more comprehensive sense for all world-lore to be found in ancient texts under various names, for cosmologies conceived by the recluses and Brahmans of supernormal powers, by their pupils and pupils of pupils, or by Atthaka, Vāmaka, and such other recluses and Brahmans. The Vedāngas, for instance, are said to be derived from, and dependent upon, the contents of the three Vedas of the Tri-Veda Brahmans. The sciences mean medical science. The mantras denote spells for conquering the earth winning wealth etc., "World-thought" is also applied to the manikā and Gandhārīcults, mentioned in the Kevattasutta. The Manikā-cult is like the 'supernormal thought called discerning the thought of another,' a telepathic device. And the Gandhārī-cult is like the 'supernormal powers of will,' a device for executing various feats of supernormal character, such as floating through the air, etc. The latter is manifold, viz., rootcult, incantatory, numerical, and metallic. The root-cult is that which is rendered effective through medicinal roots; the incantatory cult is that which is brought into play through formulas of spells; the numerical cult is that which is brought into play through eight and nine series of numbers; and the metallic cult is that which is brought into play by

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means of metals like iron and mercury. And in the *patisambhidāmagga* we read: 'What are the feats of magic? A magician having cited his spells exhibits an elephant, a horse, a chariot, infantry, and various arrays of the army in the sky, in the firmament.' In the Upāli-sutta of the Majjhīma-paññāsa we read; 'What do you think, householder? Is a recluse or a Brahman, who is endowed with supernormal faculty and has obtained mastery over will, able to reduce Nālandā to ashes by a single curse? He is able, venerable sir.'^{*}

Here the clause 'who is endowed with supernormal faculty' means one who is said to be gifted with synergic *iddhi* applied to thought about the external world.

Among the four matters not within the range of thought, the powers of a Buddha stand highest in rank, *iddhi* proper comes next, and the supernormal faculties born of the result of *kamma* come last. This beign the case, those who are in the higher worlds gifted with supernormal faculties born of the result of *kamma*., whether they are kings of gods or Mahābrahmās recognised as the supreme rulers of the world, become in the world of men attendants to Buddhas or their disciples, possessing majestic powers of intellect and will. And the same is the case with those recluses and Brahmans who are outside our religion, but have reached the climax of the supernormal faculties of gods in the higher world. Why? Because those faculties which result from *kamma* obtain among the beings of lower order. And secondly because they are equipped with the moral, reflective, and intellectual qualities that are extant amongst us.

Among witchcrafts concerned with mundane thoughts, those who attained to success were called Vijjandharas. The gods of lower orders and all demons and goblins served as messengers to the Vijjandharas. There were formulas of incantation and spells

* Majjhīma-Nikāya, i., 377.

which were very powerful. They served to crush those gods, demons, goblins, etc.

Men who have supernormal gifts are seen sometimes in our own country (Burma). They repair to a forest, and having handled regularly the occult formulas and prepared themselves for days and nights, and achieved success, many begin to tour in villages and districts. Wherever they go, they provide instantaneous relief to those who are ill and come to them for help. They also exhibit many other feats of wonderful magic, and account for this or that fateful event in the life of men. But the rulers prohibit these occult practices, fearing lest they might give rise to violent commotions in the country.

EXPOSITIONS

V.

OF THE THREE WORLDS.

Here we expound our system of the world under three headings.

- (1) Physical Universe,
- (2) Things, and
- (3) Being (*i.e.*, Person).

(1) By Physical Universe is meant the world conceived in spatial relation (*okāsa-loka*), —as something in which things and beings have their existence. Thus heaven is the physical universe as regards celestial beings, earth is the physical universe as regards men, brutes, and things in general; and purgatory is the physical universe as regards infernal beings. It comprises the great earth, the great ocean, the circumjacent mountains,* Mount Sineru in the centre, round which seven successive ranges of mountains intervened by

* CAkkavāḷa pabbata which forms the boundary of this word-system" is situated circumlittorally in the extreme part of this universe and it is said that the height is 82000 leagues.

the seven successive oceans of intense cold, the four great islands, many other smaller ones, and the six abodes of Devas, and the twenty abodes of Brahmās in vertical positions. such is termed one Spatial Universe or a Circular World-System (*Cakkavāḷa*). There are many other smaller world-systems innumerable in number in all the eight directions of the present one.

We also find in the *Tika-Anguttara* at the *Ānanda-vagga*, *the three kinds of World-System, namely: (1) Small-thousand-world-system (Cūlasahassī) which comprises one thousand Cakkavāḷas, (2) Medium-thousand-world-system (Mojjhīmasahassī) which comprises one million Cakkavāḷas, (3) Great-thousand-world-system (Mahāsahassī) which comprises one billion Cakka vāḷas.*

There are also three other kinds of world system. (1) Ten-thousand-world system which is called the Realm of Existence (*jāti-khetta*) and it means the Realm in which the Buddhas appear and all the Devas and Brahmās appear and all the Devas and Brahmās therein form the audience of the Buddhas, (2) Great-thousand-world-system which is called the Realm of Influence (*Āṇākhetta*) and it means the Realm where the influence of the *Parittas** and the Buddhas pervade, and all the Devas and Brahmās therein accept it, (3) Infinite-world-system which is called the Realm of Object (*Visaya-khetta*) and it means the one which serves as the object of the Knowledge of the Buddhas.

There are three others also, (1) Sensual Plane (*Kāmadhātu*). (2) Material Plane (*Rūpadhātu*). (3) Immaterial Plane (*Arūpadhātu*). The first comprises eleven Realms of *Kāma*- the second sixteen of *Rūpa*, and the third four of *Arūpa*.

Four Stages are also expounded, (1) Sensual stage (*Kāma-bhūmi*). (2) Material-stage (*Rūpa-bhūmi*). (3) Immaterial-stage

* Parittas are the verses especially compiled for the promotion of protection and general prosperity, such as Ratana-Sutta-Paritta, Mettā-Sutta-Paritta, etc.

(Arūpa-bhūmi), (4) Transcendental-stage (*Lokuttara-bhūmi*). The first three respectively comprise the Realms of *Kāma*, *Rūpa*, and *Arūpa*; and the last comprises the four Noble Paths, the four Noble Fruits and Nibbāna, the Unconditioned.

(2) The term “Thing” is used in the sense of conditioned things in general (*sankhāra-loka*). Things in this sense include plants: trees, creepers, bushes, shrubs, etc; metals, such as gold, silver, etc.; in short, all the natural sources we draw from and enjoy; the objects fashioned there from by men, such as houses, chariots, carriages, etc.; and lastly, the things of intellectual creation, e.g., categories such as aggregates, senses, objects, etc.

(3) By beings (*satta*) or persons (*puggala*) we understand creatures generally:— internal beings animals, spirits, demons, men, gods and Brahmās, there are beings terrestrial, aquatic, and aerial, oviparous, viviparous, moisture-sprung, and beings reborn without earthly parentage; beings without feel, bipeds, quadruped, and beings with many feet, beings with form and being without form, beings having perception and beings having no perception and beings having neither-perception-nor-nonperception. The world of Space and the words of Creatures are both included among the world of Things, But the things when classified distinctly and separately under the names of Realm and Creature have special names assigned to them, such as the ‘World of Space’ and the ‘World of Creatures’.

We shall now explain the mode of existence (*santhiti*) in the physical universe. According to our theory, earth rests on water beneath it, water rests on air, and air rests on open space (*ajaṭākāsa*). This open space is infinite below and on all sides, It is filled with air without motion, which supports the great volume of air (atmosphere) above it; this supports in its turn the great volume of water; and that supports this great earth. It is said in the text: ‘This great earth, Ānanda, is established on water, water is established on air, air on space. A time comes. Ānanda, when a mighty wind blows, This

blowing causes commotion in the water, and the waters being in commotion cause the earth to quake' (*Digha-Nikāya ii.*, 197; Dialogues *ii* 114).

Next we deal with the coming into being and the ceasing to be of the physical universe. The co-inherent quality of heat is the cause of birth, decay, and death of the physical universe, the cause of its origination and cessation. As it is said in the Pāli: "What is the element of heat? It is that which heats, that which causes things to decay, that which consumes, and that through which things reach an entire change". (*Majjhīma-Nikaya i.*, 188-422). Accordingly it is the co-inherent heat which is things ever causing co-existent things to burn, to decay, consuming them, changing them, and making them pass from one condition into another. The cold therm (*sīta-tejo*) also determines the same effects in these matters. And it is now not necessary to say anything of the hot-therm (*unha-tejo*). It is quite clear.

As it is said in the *Dhammasaṅgani* in the chapter of Matter: 'That which is the growth of sense spheres is the development of matter, and that which is the development of matter is the continuum of the same'. Birth may be classified into four divisions, birth, growth, development and continuum. Of these, birth means the first appearance of the conditioned things. Growth means the first start of development of appearing things. Development means the gradual extension of the developing things. Continuum* means the continuance of the developed and accumulated things. That is to say things continue in such quantity as they have developed and they neither increase nor decrease. After that, these matters, together with the element of fermenting heat (*jīranatstjo*) which causes the co-existent things to decay, gradually diminish at the stage of decay and disappear away at the final stage of death.

* It is better known as "inertia" in Physics.

The world is considered by us as a system or order in which everything happens according to the laws of causality.* Because the great earth is being all the time heated, burnt, decayed, and matured by the twofold coexistent heat [I have elsewhere rendered it as cold-therm (*sīta-tejo*) and hot-therm (*uṇha-tejo*)], it cannot overcome the six stages, *i.e.*, birth, growth, development, continuum, decay, and death. So with the Mount Sineru, the circumjacent mountains, etc. Therefore in the Developen Epoch, all the earth, mountains etc, that come into being and appearance pass gradually from the beginning through the four stages, *i.e.*, birth, growth, development and continuum. that is to say, they rise, grow, develop and continue for a long time till at last they arrive at the stage of decay in which the influence of all the heat will over-rule all others. From that time onwards all the unessential things among them will at first be destroyed and the essential ones alone will remain. Then even the essentials will be consumed in the long run of process and only the more essential will remain. Thus continuing for an indefinite time, everything will at last arrive at the most extreme point of degree at which combustion may easily take place like gun powder, the munition of the king's army, which is apt to combust at the sudden contact with a spark of fire. Then this Developed Epoch will be destroyed by the action of fire in the manner said in the Satta Sūriya Sattanta. There it is said; 'just as, bhikkus there is no trace of ash nor of carbon perceptible, after the butter or the oil is burnt up, so also there, bhikkhus, will no trace of ash nor of carbon be discernible after the earth and Sineru, the king of mountains, have been burnt up. Thus, bhikkhus, all the conditioned things are inconsistent and unstable. It is advisable, bhikkhus, to be disgusted with all the conditioned things, it is expedient to detach them, and it is suitable to break free of them. Here, who would know, who would believe that this great earth and

* Dhammatā, *i.e.*, dhamma-niyāma. The Manoratha-pūraṇi (Buddhaghosa's Commentary on the Ariguttara-Nikāya) explains the later term.

Sineru, the king of mountains will be burnt up, will be destroyed, will relapse into void, except those who have realised *Nibbāna*?"

It is said that the flames of the burning fire reach as far as the realms of Brahmā. This world-destructive fire burns up everything that exists between the mas of water below and the first realm of *Jhāna* above, without leaving a single atom of things behind. When the rock-earth (*sela-pathavī*) is burnt up there in its place only remain the caloric energies (*utu-dhātuyo*) which will again become the germinal status of the rock-earth. Similarly when the dust-earth (*painsu-pathavī*) is burnt up there also remain the caloric energies which will again become the germinal status of the dust-earth. So the caloric energies which are the remaining dynamics of fire fill up the whole sphere. And the fire itself is entirely extinguished away. It is the Enveloping Epoch. And the one that continues in and enveloping state as has been just explained, is call the Enveloped Epoch, the duration of each of these Epochs is equal to that of sixty four included Eras (*antara-kappa*). What has been now said is the exposition of the twofold Enveloping Epochs.

In the second epoch, these caloric energies are carried about by the excessively cold atmosphere and they remain in such condition as they have been, But when they arrive at the mature, proficient, and adaptable state for re-action, that is to say become hot, then they transform into rolling clouds laying in great heaps and volumes, After that they transform again into great epoch-reinstating rains and pour down all over the places where fire had burnt up in the Enveloping Epoch. The rain-drops coming into contact with very cool air, generally form into masses. And the water thus conglomerated slides into the infinite space as long as the air which is going to support the universe is not strong enough to do so. But as soon as the air below is capable to do so, it at once checks the fall of water and supports it. All the rain-water becomes implemental in the establishment of the new epoch. That is to say they form into

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constituents of the universe such as rock, dust, water, etc. all these things occur according to the laws of caloric process (*utu-niyāma*) and are not created by any World-Lord. During the establishment of the constituents of the universe, the natural phenomenal process (*dhamma-niyāma*) plays an important part. By natural phenomenal process we mean the proportionate and disproportionated procedures (*sama-dhāraṇa*) and (*visamadhāraṇa*) of the elements of extension, etc. And again proportionate procedure should be understood as the natural process and disproportionated procedure as the unnatural process. Hence when the natural process goes on, the proportionate procedure takes place, and if the unnatural cause happens, the procedure becomes disproportional. Among the forms also, roundness is the natural form. Therefore through the proportionate procedure of elements, all the constituents of the universe establish in the round-about shape as if they were manufactured from machines. The great earth, the great ocean, the circumjacent mountains, Sinerun the central mountain, the glacial oceans (*sīta-samuddhā*) and *sītantarika* (glaciers in the hollows of mountains) and the circular ranges (*paribhanda-pabbata*) all establish in the round-about shapes. It is the contribution of natural phenomenal process.

Here indeed something should be said of the proportionate and disproportionated procedures of elements. Of the forms the height of a person is said to be proportional when it is equal to his own span just as a proportionate banyan tree whose height is equal to the diameter of its circumference, otherwise it is said to be disproportional. In short, the repletion of 32 marks of an eminent person (*mahā-purisa-lakkhaṇa*) is proportional and their deficiency is disproportional. Good-mindedness is proportional while evil-mindedness is disproportional. Of the forms other than those of living beings as trees, etc., the symmetry of some of the banyan trees is proportional and the reverse should be understood in the other way. It is also the same way with all the trees, stems, branches, small branches, sprouts,

leaves and fruits. In fact, all the infinite varieties of forms, etc, which appear in the world owe their causes entirely to the variation of elements. To have a full understanding of these procedures is within the province of the knowledge of infinite and various elements, of the Omniscient Ones. Those who do not know the various functions of elements look for the World-Lords. In fact there are no other World-Lords but elements and the word 'World-Lord' is merely the outcome of their fancy.

Now to return to our subject, among the caloric germs, some densely accumulated ones become rolls of cloud, other finely accumulated ones become volumes of water in their respective places. And through the influence of kamma of all creatures, there at the inception of the universe appear uninhabited abodes and celestial mansions for both men and devas and also lunar mansions, such as the mansions of the Moon and Sun. In the higher abodes of devas and in the first Jhāna planes there also appear uninhabited abodes and mansions for devas and Brahmās.

Here, the word "Suññāni" means having no owners, and the owners only come down from the higher planes of Brahmās after they have spent their life-terms there, and they occupy abodes earned by their past deeds. It is said in the Text: 'In such period, bhikkhus, and for such immeasurable length of time, the world develops. And while it is developing, uninhabited mansions for Brahmās are established'.

Here also one should not display wonder how all these abodes and mansions come into existence from the caloric germs through the influence of kamma of the creatures. Among the three worlds, the world of beings is predominant and superior to the other two which are merely subservient to the former. This great earth forms itself for the sake of the creatures, so also Mount Sineru, etc. and therefore it is not necessary to expound why and how those mansions are established. Mind and its qualities (*citta-cetasika*) known as norm

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which belongs only to the world of beings, are termed mental elements. they are very powerful, ‘luminous and thrilling’ and the fourfold unknowable springs out from them.

And at the time when men’s life-span falls to a decad the influences of the good deeds done by the people who are frightened at the outbreak of the world-destroying wars, pervade the whole world and raise the life-span again to the innumerable age.

In the passage Through the influence of kamma of all the creatures, by “kamma it includes all the good deeds performed during the whole enveloping Epoch in order to reach the higher planes by all the creatures who are frightened at the destruction of the world, and also all those good deeds performed during the two innumerable kappas by those who are reborn in the Brahmā planes. Therefore one should not think as to how the formation and establishment of those abodes and mansions are broutht about.*

These celestial mansions are made of, and decorated with, all kinds of gems but they are as light as the bodies of the celestial beings (*opapātika-stta*) and situated on the motionless air like the heaps of cloud in the sky. The mansions of the Moon and Sun and

* Ledi Sayadaw here intentds to indicate the reinstatement of the developing Epoch or the reorganization of the new world with abodes of men and marvellous mansions for devas, by two causes, i.e, material cause and efficient cause. By the former he means the material or stuff out of which the world or the world of things organised. That which the material phenomena are put together in various and marvellous shapes, forms, and sizes. That is the mental force known as action or will or kamma. For instance, in the case of a house, the wood, iron and bricks of which it is built up are the mateial cause; and the carpenter who designs and builds it, is the efficient cause. Now the wood, etc, are comparable to utu the material cause of which the world is constituted: and the carpenter iscomparable to the mental cause of which the world is constituted: and the carpenter iscomparable to the mental force, the efficient cause by which it is designed.

some other lunar mansions, however, move about! How? There are two currents of wind in the sky. The one from Mount Sineru and its surrounding mountains blows out and the other from the circumjacent mountains blows in. These two currents of wind, coming into contact, form a great whirlwind and turn incessantly round Mount Sineru very swiftly, keeping it on the right! The lunar mansions are seen moving about as they are carried away by these encircling winds.* Some of them are light and some are lighter. Therefore slowness and swiftness of their movements are observed. The force of the two currents are proportional at one time and disproportional at another, and so we observe the different courses in which the mansions are carried away backward and forward by the encircling winds. Some of the planets and mansions of the celestial devas situated below the course of the wind do not move. What has been spoken of is the developint epoch.

From the appearance of the sun and moon to the beginning of the enveloping epoch is the fourth incalculable developed epoch and its duration may be calculated as equal to that of the sixty-four included eras. So much for the exposition on the two constructive epochs.

In this fourth developed epoch of the four incalculable ones, the greater is the vastness of the world-stuffs, the more will be the violence of the world-destructive-fire in the first enveloping epoch. And the greater is the violence of the world-destructive-fire, the more will be the immensity of caloric-stuffs, in the second enveloped epoch. And the more is the immensity of the caloric-stuffs, the greater will be the voluminousness of rain-water in the third developing epoch. Again the more is the voluminousness of rain-water, the greater will be the vastness of the world-stuffs in the fourth developed epoch. Indeed it goes on for ever in the same manner.

* The expanding Universe.

Without a known beginning, and without end, the world or physical universe continues the same whether World-Lords appear or not. Not made, not created by any such, not even a hundred, not even a thousand, not even a hundred thousand World-Lords would be able to remove it. By the law of heat, by the law of natural causation, the order of the physical universe is maintained.

The Organic World of Things. By this are implied trees, etc. The vegetable life is broadly distinguished into seedlings and growing plants. Here "*bījagama*" is the collective term of all the trees which are in the stage of seedlings, and "*bhūtagāmo*" is the collective term of all the trees which have passed the stage of seedlings and arrived at the stage of seedlings and arrived at the fully grown stage. Just as we have said in the exposition of Psychological Order that on account of the diversity of thoughts of the creatures, perception is diverse; on account of the diversity of perception, kamma is diverse; on account of the diversity of kamma the genus of the animal kingdom is diverse; and so it may also be maintained here that, on account of the diversities of thought perceptions and kammās of the creatures, the species of the seedlings are diverse; and on account of the diversity of the species of the seedling, the species of all the plants and trees are diverse. In the case of animals, the actual result (*makhga-phala*) is predominant, but here in the case of seedlings and plants the complementary result (*nisada-phala*) is predominant.

The term seed or germ (*bīja*), in its ordinary popular sense, implies various seeds—roots, and the rest as described before. In the higher sense, however, seed or germ is to be regarded as a form of heat—caloric energy (*utu*). If this is so, a mango-stone, which, in the former sense, is called a seed-proper, cannot, in the latter sense, constitute the whole seed. For in that one mango-stone there are these eight component elements (qualities primary and secondary): extension, cohesion, heat, motion, colour, odour, taste and nutrition. Of these, heat carries out the germinating function. Hence it alone is

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radically entitled to the name of seed or germ. The remaining seven elements are complementary to heat; they do not directly perform the germinating function.

Moreover, the form of heat (or caloric energy—*utu*) which is specified above as seed of germ, is the same heat or energy in kind as that which is considered to be the germinating factor of the universe of a given period of time—an aeon. The germinal energy of seed could not bring its germinating function into play at the enveloping and enveloped epoch as it does not get any stimulus, but at the developed epoch it gets stimulus from earth and water and brings forth its germinating function. Therefore, just as there are only asexual people of apparitional rebirth so long as there is no sex distinction among the world of men, so also there are not species of seedlings and plants so long as the five kinds of seeds do not appear, but they remain latent in the state of mere germs in the earth and water. And afterwards jambu-trees germinate from jambu-germs, mango-trees from mango-germs, and so on. But first of all there appears flavorsome earth (*rasa-pathavī*) spreading all over the surface of water. At that time the volumes of rain which fall down from the realm of Brahmā, first of all form themselves into rock-earth, Mount Sineru, surrounding mountains, circumjacent Mountains, and Himalayan Mountains, the other places are covered with water. And then, after a lapse of very long time, the flavorsome earth becomes hard, coarse and in-esculent. Then over this there forms a layer of earth (*bhūmi-papaṭika*). So it is said, ‘when the flavorsome earth disappears, a layer of earth deposits itself.’ This is the inception of earth. Ere long this layer of earth becomes hard and coarse and unsuitable for eating. Then from among the germs of seedlings and plants, sweet creepers (*padālatā*), rice, and paddy plants germinate. After that many different species of grass, trees, creepers, and shrubs are propagated from the germs. Later, when time passes on and evilthoughts and bad behaviour increase, the essence, the sap, the

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taste and the nutritive properties in the trees dry up and vanish one after another. At that time the elements of germs conglomerate in their respective species. Thus the root-germs conglomerate in roots, and so on. From that time on wards, those trees which germinate from roots, grow only from roots and so with the rest. The functioning of the Caloric Order, Germinal Order, and Natural Phenomenal. Order by way of proportional and disproportional, upon the trees, etc, have been already mentioned in the foregoing pages. Here ends the exposition on the world of things.

The World of Beings (*satta-loka*). To understand the nature of life* of a *satta*— a being person, individual—is an exceedingly deep and difficult task. It lies at the basis, at the bottom of all philosophical speculations. We shall approach it from the two standards of truth: the conventional *sammuti* and the philosophical (*paramattha*).*

By “a being conventional usage understands a *nāma-rūpa*—a compound organism—mental (*nāma*) and physical (*rūpa*). By this it means a certain appearance (*sannīṭṭhāna*) and a certain continuum (*santāna*), which it terms a being or person or individual.** Philosophic usage sees in “a being” a mental and material phenomenon or datum (*nāmarūpa-dhamma*). For it the appearance and continuum are just a mental construction and its verbal expression. But the phenomena of mind and matter, out of which beings are constructed, are the data or subject matter (*dhamma*) of philosophy. As if man having dug out clay should reduce it to powder, and by kneading that with water should make a jar. Jar, in that case, is the name given to the physical structure of the thing in question. While the powder or clay is the material or substance. This physical structure called jar appears only

* "Nature and life": in the author's original Pali "pavatti"; a staple term in the dynamic philosophy of Buddhism, meaning on-rolling, or procedure.

** See Section II., "Of the Two Standards of Truth" p.6 of Vol. IV, No.1.

at the time when the potter shapes it in this particular fashion. When the jar is smashed to pieces, the structure to which the name “jar” was given disappears, while the powder of clay as material remains. Here the physical structure of the jar is comparable to the organic form of a being, the name “jar” to the name “being”, or “person”, the powdered clay, to the phenomena of mind, matter.

By “continuum”, or continuity in time, is generally understood the continued life of a being passing from one form of existence into another. But since this being is a mere concept of our mind, we cannot ascribe to the mental fiction the modes of physical origination and cessation. On the other hand, mind and matter, as real facts, can be conceived as springing into existence, and undergoing dissolution.

A being is said, from the conventional standpoint, to be born, to decay, to die, to fall from one state of existence and to be reborn into another. Taken in this sense, a being is born, during his whole life-term, just once at the time of birth and dies once for all at the time of death. Mind and matter on the contrary, come to birth, undergo decay, die and break down many hundreds of thousands of times, even in one day. Thus it should be explained. And it should also be clearly explained in the same manner according to the intellect and observation of others with regard to their own birth, decay and fall.

And just as conventional usage affirms that there is infinite space in the universe, so does philosophy maintain that space has no real existence. But this “exists” of the one standard, “does not exist” of the other, present no genuine mutual antagonism. How is this? Because each statement is from a different standpoint.

Similarly by “a being” is implied some sort of individual consciousness and intelligence. That this exists and persists in trans-migrating:- this is admitted as a truth from the conventional point of view. In Abhidhamma-knowledge, or philosophical truth, however, such a being is not recognized does not exist. Only mental and

material phenomena exist. And they do not persist in a series of transmigrations. They are perpetually dissolving, now here, now there. Yet here again between the “exist” and the “does not exist” there is not real antagonism,. How is this? Because of the distinction drawn between a being (conventional view) and a phenomenal compound of mind and matter (philosophical view).

If by adhering to the belief that a being persists in transmigration, we hold that mind and matter to the same, then this is eternalist error (*sassatadiṭṭhi*). And if by adhering to the belief that mind and matter do not persist in transmigration, but break up and dissolve, now here now there, we come to hold that a being does the same, this is the annihilationist error (*unchedadiṭṭhi*). To maintain the eternalist view is to shut the gate of Nibbāna. How so? Because if mind and matter transmigrate, then it is to be inferred that transmigration itself is eternal. And to maintain the annihilationist view is to shut the gate of heaven. How so? Because the working out of Kamma is thereby suspended. Moreover both of those views maintain that the living personality is a soul. And since the soultheory is at the root of all false opinions, we shall find ourselves lodged at that root. Wherefore, avoiding those two extreme views, and adopting the distinction in standpoints described above, let us stand holding open every gateway to heaven and to the final Release.

Of these two Truths, the coming into being of all beings should be spoken of by way of conventional truth. While the universe is developing, and after the empty manstons in the world of Brahmā (*i.e.*, the first realm of Brahmā) and in the six abodes of Devas are established, beings generally from the realm of *ābhassara* come down to be reborn in these places. Here some one would say, “Why are they generally reborn in the lower stages? As they have been there in the *Ābhassara* Brahma-Loka for so long is it not convenient to them to cultivate higher *Jhānas* and ascend generally the higher realms of Brahmā?” Thus it should be replied;

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In the *Samacitta-Sutta*, *Anguttara-Nikāya*, vol. II, it is said that there are two kinds of beings, namely, a being with internal fetters, and a being with external fetters. Here the internal fetters are five in number: delusion of self (*sakkāya-diṭṭhi*), doubt (*vicikicchā*), adhesion to the efficacy of rites and ceremonies (*silabbataparāmāsa*), sensual desire (*kāmac-chanda*), and ill feeling (*vyāpāda*). They are also called downward-tending-fetters (*oram-bhāgiya*). The external fetters are also five in number: desire to be reborn in the Rūpa-loka (*rāparāga*), desire to be reborn in the. *Arūpaloka* (*orūparāga*), pride (*māna*), quivering of thought (*uddhacca*), and nescience (*avijjā*). These are also called upward-tending-fetters (*uddhambhāgiya*). Here internal means the *Kāmaloka*, and external means the *Brahmaloka*. Why are they so called? It is because nearly all the beings are reborn in the *Kāmaloka* and very seldom do beings take rebirth in the *Brahmaloka*. And where there rebirth is most there lust for various objects is in great swarms. Therefore *Kāmaloka* is called "internal" of all the ordinary folks. *Brahmaloka* should be understood in the opposite way. In fact, all these beings are pleased with, gratified upon, and delighted in, the pleasurable things which are full to the brim in the *kāmaloka*, while there are none at all in the *Brahmaloka*. Why do they all get to the *Brahmaloka*? Because there is no abode at a ll below that when the world is destroyed. However, through the agitation of the downward-tending-fetters which have not yet been shattered, the beings in the *Brahmaloka* are always inclining to be back to *Kāmoloka*. For instance, when a town is disturbed and attacked, the people of the town take refuge in a big forest and stay there till peace is restored. Now the big forest is a very pleasant place, without any danger, and full of shade and water. But the people are always inclining to return to their town and they are not one moment happy however pleasant be the forest. Thus should be understood here also. Therefore the beings in the *Brahmaloka* descend generally to the *Kāmoloka* when the world re-establishes. When they

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are reborn as men in the *Kāmaloka* their rebirth is at first apparitional. They are like the Brahmas. Everything is fulfilled at the instance of their wishes. They live at first upon jhānic interest (*jhānapīti*). Their bodies are luminous and brilliant. They live and walk in the sky. Their life-span is an incalculable one. And the rest, such as the decreasing and increasing of their life-span etc. should be understood as is said in the *Aggañña* and *Cakkavato* suttas.

EXPOSITION

VI

OF CAUSAL GENESIS.

From the standpoint of ultimate, or philosophic truth the order (or procedure, *pavatti*) in the world of rational individuals (*satta*) is by way of causal genesis. Hence we state the law of that order in terms of the formula called Causal Genesis (literally "happening-because-of": *paticca-samuppāda*):- Because of ignorance, actions; because of actions, consciousness; because of consciousness, mind-and-body; because of mind-and body, the six sense-spheres, (senses and objects); because of the six sense-spheres, contact; because of contact, feeling; because of feeling craving; because of craving, clinging; because of clinging, becoming; because of becoming, birth; because of birth, decay, death, sorrow, lamentation, pain, misery, and despair. This is the genetic process of the entire body of ill.

(1) Ignorance, nescience (*a-vijjā*), Let us here take the positive form, knowledge, first. Knowledge is cognising, knowing. Knowing what? The knowable. What is the knowable? Facts (called truth). What is truth, or fact? That which holds good at all times, and is a fact (*lit.*, has come to be), which is "thus" which is not "not-thus," is not other-wise and not self-contradictory, is called Truth. How many aspects (*vidha*) of truth are there? There are four:- the Fact itself, its Cause, its Cessation, the Means to its Cessation. For example, in the

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Four Noble Truths concerning Suffering or Ill:- The Noble Fact of Ill, the Noble Fact of the Cause (or Genesis) of Ill, of the Cessation of Ill, of the Means (or Path) leading to the Cessation of Ill. "Noble" truth here is equivalent to immoveable (*achālā*) truth.*

Now, what is the fact of Ill? In the Pāli we are told that the five aggregates, or the six organs sense are synonymous with the fact of Ill.* But why should the matter-group be comprised under the Noble Fact of Ill? Well, are not the factors of the body, even though the body be an angel's or a god's subject eventually to birth, decay, death, sorrow, mourning, pain, misery, and despair? Now this quality "subject to birth" includes liability to (re-) birth in purgatory, or as a beast, or in such evil planes of life as those of *Petas* or *Asuras*. It includes the being involved again and again in passions, in wrongdoing, in diseases and infirmities. Hence rebirth in any material shape is a state of perpetual peril and liability to suffering.

The second Noble Truth is described as the Cause, or Origin of Ill. Here by the word origin (*samudaya*) is implied, that which gives rise to, or develops Ill. What is that? Craving (*tangā*, or unregenerate desire). Whoso does not put away such desires begets and fosters all the ills characterising the life of a mental and bodily organism.

The fact of the cessation of Ill is known as the third Noble Truth. We conceive cessation as two-fold, namely, the cessation of what has already arisen, and the cessation of what has not yet arisen. When we include under cessation the cessation of cravings not yet actual, we are really referring to ills that are not yet felt, since cravings are their cause or root. Hence the task of making to cease is immediately concerned with cravings, not with suffering. And by cessation we mean not temporary removal, but final

* No etymology is here intended. It is simply a method of ancient edifying exegesis. - Ed.

non-reappearance, Of two men who each cut down a poisonous tree, only he who cuts away the root ensures the impossibility of re-growth.

In the fourth Noble Truth, again, the means or course referred to is inreality the Path leading to the cessation of Craving, and thus of Ill; of those ills, namely, associated as we saw, with mental and bodily organic life, Doctrinally, the Path generally denotes the Noble Eight-fold Path which consists of Right View, Right Resolve, Right Speech, Right Action, Right Livelihood, Right Effort, Right Contemplation, and Right Concentration.

These fall into three groups; insight, concentrative practice, and moral conduct. Under insight come Right View and Right Resolve; in the moral group are Right Speech, Right Action, and Right Livelihood; and in the concentration-group are Right Effort, Right Contemplation and Right Concentration.

It is worthy of note that by the Path we understand, from another point of view, the carrying out of the act of (*pariññā*). The work of comprehension is three-fold, namely, penetrating insight into the nature of reality and laws of things; investigating comprehension of the three characteristic marks of phenomena; and the comprehension which abandons hallucinations attaching to things of temporal sequence thus inquired into. More strictly, the term Path is taken to signify the fullest exercise of the last-named work of comprehension. For it is through work of comprehension that we get rid, first, of belief in a soul; secondly, of inherent craving for sensuous pleasures; and thirdly, of inherent craving for rebirth.

Here it should be noted that, instead of a negative name, such as Cessation of Ill, we might give a positive name, such as Attainment of Happiness, to the third Noble Truth. Happiness is of

* E.g. Samyutta, iii., p. 23 f.; iv, 2, etc., etc.

(NOTE: Editorial footnotes are, unless otherwise stated, those of the original editor.)

two kinds; pleasure as experienced by the gods and average men, and the blissful tranquillity reached only by those who follow the Noble Path. Pleasure is the experience of those who are victims to craving while the experience of blissful tranquillity is only for those who are masters of knowledge. This realm of bliss we call Nibbāna, where the nutriment for craving is wanting.

To sum up: Knowledge is the act of knowing, the knowing what ought to be known. *i.e.*, the four Noble Truths. If this be so, and if Ignorance be right understood as the opposite of knowledge, then it necessarily follows that Ignorance is the act of not knowing what ought to be known, *i.e.*, the four immutable Noble Truths.

(2) Actions (*sankhārā*). These are the plannings, the activities, "puttings-together," in virtue of which living beings accomplish something; that of which the moral consequence is either good or evil, meritorious or the contrary, attaches to this life or has bearing upon the life that is to follow upon the present one. In our phraseology, we take *sankhārā* to signify all those actions by way deed, speech, and thought, which determine the modes of our existence now or in time to come or both at present and in future. Actions so conceived fall into three grades (or kinds)- the demeritorious, the meritorious, and those of an unoscillating nature (*āneñja*). Of these, demeritorious actions are bad deeds, words and thoughts; meritorious actions are good deeds, words and thoughts belonging to the *kāma* planes of life,* the third kind are acts of the mind, involving merit, done in the *rūpa* planes of life** and good acts of the mind done in the *arūpa* planes of life.*** But how is it that because of ignorance, actions come to pass? They who do not understand, do not know the four Noble Truths; for them the three types of hallucinations as to their mind and body, thus conditioned by ignorance, come into existence.

* *i.e.* Life from purgatory up to the lower heavens.

** Life in the higher material heavens (Brahmā-world, etc.).

*** Life in purely mental heavens. See *Compendium of Philosophy*. Ed.

The hallucinations in their development form what we call craving materials, and these materials in their development form the modes of our existence now or in time to come. It is thus that because of ignorance, actions come to pass.*

(3) Consciousness (*viññāna*). This is our term for knowing (*i.e.* coming to know) in a variety of ways. It includes awareness of cognition through sense and cognition through work of mind. For example, we cognise objects by way of sight; sounds by way of hearing; odours by way of smell; sapids by way of taste; the tangibles byway of touch, and the cognisables byway of thought. Accordingly we distinguish cognition into six modes- visual, auditory, olfactory, gustatory, tactile, and mind cognition.

Visual cognition is the mode in which the process of consciousness takes place in (connection with) the eye, etc. By mindcognition we understand the mode in which the process of consciousness takes place in connection with thoughts (as distinguished from sense-perception).

Again, cognition is distinguished into two kinds, according as it leads to moral or immoral results.

Our main question is, How is it that because of actions consciousness comes to be? It is worth noting that in this case, actions are but a name for the element of volition (*cetanā-dhātu*) given in a process of consciousness. The term consciousness, too, is used in a limited sense for what is called resultant rebirth-consciousness (*i.e.* consciousness in a newly-conceived embryo). Hence the expression "Because of actions, consciousness" signifies that the rebirth-consciousness results, or emerges from the volitional effort in the previous birth.

* "*Come to pass*" is not in the text here or above. The reader will have noted that the formula of Causal Genesis at the head of this section is a series not of propositions but of correlated terms; "because of ignorance actions," etc., - Ed.

It may be asked, How is it possible that, the action done in the previous birth ceasing to be, the rebirth-consciousness should now emerge from it? Here we ought to clear up the ambiguity that attaches to the expression "ceasing to be." In accordance with our conception, cessation implies the completion of an act. There are three stages- the will to act (*kamma-cetanā*). The impulse and *vim* of the act (*kamma-vega*, *kammānubhāva*), and the resultant state (*vipāka-bhāva*). Let us take an illustration.

Suppose a man were to sow a mango-seed. He does so with a view to obtain mangofruits. Obviously, then, his action is purposive. The seed thus sown engenders a mango-tree. But nobody can say until the tree bears fruits whether the seed was sound or not. In the course of time the tree bears fruits. It is then, and only then we judge, that what was so far merely potential in the seed, is now actualised in the fruits. Between the potential and actual or resultant there is the intermediate process, the stimulation and development of the potential into a living force, represented in this illustration by the growth of the mango-tree. On this we are entitled to say that the seed contained in some mysterious way both the end to be realised and the active process that is essential to it. Thus if we say that the seed ceases to be in engendering the tree, we mean thereby only that it has developed into a living force, so as to reach its end.

Now we conceive volition to be the germ of rebirth, a motive force in our conscious activity which brings rebirth-consciousness into play. Our underlying postulate is that fruition marks the cessation or completion of an act of volition. The Omniscient One, too, declared to the effect: "I declare, bhikkhus, that no voluntary actions reach a termination without making the accumulated fruits and results to be felt". (*Ariguttara-Nik.*, v., 292).

(4) *Name-and-Form* (Dānārūpa).

Name is that which bends towards (*namati*) objects and Form is that which undergoes change (*ruppati*), is transformed as condi-

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tions vary. Under name are grouped sensations, perceptions and mental properties. Form includes matter and material qualities.* "Because of consciousness, name and form": - by this we mean that rebirth-consciousness is the seed or principle of change as to name and form. In the series of causal genesis, name and form denote no more than mind and body in a developing man. We must note that *rūpa* (rendered here loosely as form) denotes also a living body, an organism capable of development from a seed or germ into a living, thinking individual.

(5) The six sense-spheres (*saḷāyatanāni*).

The term *āyatana* ("going to") is applied to the six organs of sense, because they serve as places (*ṭhānāni*) in a living body, where six external objects, coming from this or that source, strike (produce stimulus), and thereby set up or occasion (i.e., bring into play), presentative functions (*ārammaṇa-kiccāni*), and where the mind and mental properties, with their six inward-turning doors, coming from this or that seat or basis, set up receptive or "object-seizing" functions (*ārammaṇa-gahana-kiccāni*). The six sense-spheres are the eye, the ear, the nose, the tongue, the body, and the mind. Here the sphere of the eye denotes the sensitive material quality of the organ of sight; ear denotes the sensitive material quality of the organ of hearing; nose that of the organ of smell; tongue that of the organ of taste; body that of the organ of touch; and mind denotes the organic consciousness (*bhavanga-cittam*).

The six sense-sphere are termed also the six sense-doors, or gates, because they serve as so many sensitive media, through which the six external sense-objects and the six internal thought-processes (*vīthīcittāni*), entering and leaving the six doors, mix as objects and subjects (*visaya-visayībhāvena*), "door" meaning sensitive medium, and not physical aperture.

* Hence mind-and-body is the better rendering for most purposes- Ed.

Of these the organic consciousness, being radiant as a pure diamond, is not merely a sensitive medium. As it was said: "Radiant, indeed, is consciousness (*cittam*), O bhikkhus."

In the case of moisture-sprung and congenital beings, the sense-spheres are rather dull, but in the case of beings of "apparitional birth," they are of a divine nature,- shining and burning.....

But how is it that "because of name and form the six sense-spheres" come to be? The answer is to be found in the laws of embryological growth. In viviparous beings the senses and sense-organs develop, as the embryo develops in the womb. The specific senses and sense-organs develop at various stages through which the embryo passes.**

(6) Contact (*phassa*).

Contact is the act of touching. Consciousness cognises each several object. But contact must be distinguished from such a sense-cognition. For contact implies that "concussion" which alone brings the functional activity of the senses into play. As commonly understood, contact may be a mere physical collision or juxtaposition of two things. But in *abhidhamma* (or philosophy) touching denotes only stimulus (*sanghattana*). Otherwise all material things would be called tangible objects. But the force of the term "stimulus" is that there must be union, meeting acting together of all things connected with the stimulation. It is by reason of this acting together that various sense-operations take place..... In the Pāli we are told: "Due to contact, and conditioned by contact, feeling, perception, and active complexes are manifested. (*Samyutta Nikāya iii*, 101 f.)

Contact is regarded also as one among the four kinds of nutrition. Taken in this sense, contact is of six kinds: visual,

* Pāli: "Bhikkhave cittam pabhāsara midam"- Amguttara-Nikāya, p 10. Accharāsaṅghāta-Vagga. (Eds. - *The Light of the Dhamma*)

** The translator has cut this section short, for the reasons given previously. The author enlarges on the account of embryological growth given in the Comy. On *kathāvatthu*, xiv, 2 (See *Points of Controversy*, 283 f.) - Ed.

auditory, olfactory, gustatory, tactile and mental.

But how is it that because of the six sensespheres contact comes to be?

In the Pa+li we read: "Because of the eye (organ of vision) vision cognition arises with regard to visual objects. The conjuncture of these three is contact. The same holds true of the other special senses." This means that based upon the sense-organ, and depending on the sense-impression (*nimittam*), senseapprehension comes to pass. This being so, the intensity of impression, in the case of each special sense, varies with the stimulus.

(7) Sensation, Feeling (*vedanā*). *Vedanā* means experiencing the enjoying of the essential property (*lit: taste, rasa*) manifested in the object by the contact-stimulus. That essential property is either pleasant and agreeable, or unpleasant and disagreeable. Further, regarded in this aspect, *vedanā* is distinguished into six kinds, corresponding to the six-fold contact, namely, sensation born of visual contact, that born of auditory contact, etc.

Vedanā is also applied to feeling, distinguished into three types: joy, grief and hedonic indifference. According to yet another classification, *vedanā* is five-fold: pleasure, pain, joy, depression, and indifference. We hear also of these three kinds of experience: infernal (or infra-human), human and celestial or divine (super-human). The lowest form of infra-human experience (such as that of hellish beings) is one of unmitigated misery. Average human experience is of a mixed character, while the highest form of divine experience is one of absolute bliss. But the difference is that of degree.... We have now seen that the phrase: "because of contact, feeling", means contact or stimulus is the necessary antecedent of feeling.

(8) Craving (*taṇhā*) This implies hankering, thirsting always after things one does not possess. Craving, so regarded, involves naturally worrying and pondering over things. For instance, a man thus broods over the past: "The things I had before I now, alas! have

not"! He calculates thus about the future: "Should this happen in time to come, it would be for my welfare!" He may worry as well over the present: "The things I have now, I shall not afterwards obtain!"

Craving is six-fold- for sight, for sound, for smell, for taste, for touch, and for things cognisable or intellectual (*dhammas*)..... In the Satipaṭṭhāna Sutta we read: "sight is (looked upon) in this world as pleasant and agreeable. If Craving arises it arises in seeing and settles there. And so, too, with regard to sound, smell, taste, touch, and cognisable objects".*

Because of feeling, craving comes to be. This means that feeling (or, sense-experience) is the necessary antecedent of craving.

(9) Grasping (*upādāna*). This means adopting, laying a firm hold on. Negatively, it implies the inability to shake off a thing, even after experiencing great pain due to it, and perceiving its many evil consequences. Grasping, so conceived, is said to be fourfold; sensuality (*kāma*), dogmatism (or, orthodoxy, *diṭṭhi*), belief in works and rites (*sīlabbata*), and the belief in soul (*attavāda*). Of these, sensuality denotes an intensified form of craving for all pleasant, agreeable, and sensuous things.

By dogmatism is to be understood that orthodoxy which leads a person to think: "This alone is true, and everything else is false."

By belief in works and rites is meant the fixed view, that the man is able to purify himself, to free himself from pain by means of external, outward rules, or by means of self-mortification, self-torture, instead of religious meditation and philosophic contemplation.

The belief in soul is described as the theory of animism, as the doctrine of a permanent ego, or the postulate of Being (*sakkyāyadiṭṭhi*). He who is in the grip of this view, considers this ever-changing world in the light of a permanent substratum or

* Digha-Nikāya, ii, 308 (cf. Dialogues, ii, 340.)

unchangeable essence (*sāra*).

Now "because of craving, grasping comes to be" means that in our system craving is regarded as the necessary antecedent of sensuality, dogmatism, belief in works and rites, and belief in soul.

(10) Existence (*bhava*). By this we understand becoming, or the attainment of individuality (*lit: self-ness attābhāva*). Existence is conceived by us under two aspects- (a) action, (b) result. (a) The active side of existence is for us the life action (*kammabhava*), the present life in which a man performs various actions by way of thought, speech and deed, moral and immoral, pious, spiritual and intellectual, determining thereby his character (*sankhāra*), or shaping the nature of his future existence (*upapattibhava*). Thus the term action (*kamma*) includes, first ten immoral actions:- the killing of living beings, the taking of what is not given (*i.e.*, not one's own), unchastity, falsehood, slander, harsh language, idle talk, greed, hate, and erroneous view. Secondly, the ten moral actions:- abstinence from killing, from thieving, from unchastity, lying calumny, harsh language, and idle talk, absence of greed absence hate, and right views. And thirdly, the points of pious duty (*puññakiriya vatthūni*):- liberality (*dāna*), conduct (*sīla*), contemplation (*bhāvanā*), civility, hospitality, the giving of what has been won (distribution of merit), appreciation (*anumodana*), and correction of erroneous views of others.

In judging each immoral action, we consider these four "fields of Kamma":- (1) as one's own act, (2) as instigating another, (3) as consenting to another's instigation, and (4) as commending the act.

In like manner, we judge each moral action, according as (1) it is one's own act, or as (2) one inspires another to do it, or as (3) one consents to another's instigation, or (4) one commends the act.

Again, moral actions are distinguished as (1) worldly (*vaṭṭaniṣṣita*)*, and (2) inworldly (*vivaṭṭaniṣṣita*). Worldly moral

* *Lit:* dependent on the Round (*i.e.*, or rebirth, of lives) - Ed.

actions are those which are done with the object of bringing fame and reputation in this life, and of securing high rank and fortune in the life beyond.

And those which are unworldly denote these moral actions which are done with the desire that they may lead to the extinction of craving in future, and not with the object of bringing fame and reputation in this life, or of securing high rank and fortune in the life beyond. This last mentioned type of moral actions is further distinguished as (1) those which are preliminary (*pāramīpakkhīyo*), and (2) those which are perfective (*bodhipakkhīyo*).

(b) Existence as (resultant) rebirths (*upapatti-bhava*). These are said to be ninefold (including two* systems of classification). According to the first system of classification the lowest in the scale are rebirths in the worlds of sentience (*kāma-bhavo*); the next higher are rebirths in the heavens of form (*rūpabhava*); those higher still are rebirths in the formless heavens (*arīpabhava*); yet above these are placed the heavens called conscious (*saññī*), the unconscious (*asaññī*), and the neither-consciousness-nor-unconsciousness (*nevasaññī-nāsaññī*). According to the second system of classification, these six grades of existence are divided into three:- those endowed with one "mode" (*ekavokāra*), those endowed with four mode (*catuvokāra*), and those with five (*pañca-vokāra*). Here those with five modes include the sentient and corporeal beings, endowed with five aggregates; those with four denote those unconscious beings who are endowed with four aggregates; and those with one denote the unconscious beings who are endowed with one aggregate.....

But how does existence (rebirth) come to be "because of grasping"?

* The nine-fold existence is classified under systems and not under two as three remarked by the translator. The first three are classified according to planes, the second three according to perception or consciousness, and the last three according to constituent aggregates. *U Nyana*.

Those average or worldly person, who have not put away the four forms of grasping or clinging, by the right means or Path, indulge in each of the four forms in their deeds words and thoughts. All their activities are in one way or another prompted by their clinging to sensuous desires, to opinions, to the efficacy of habit and rites, to their belief in a soul. Activities thus accompanied by clinging inevitably bring about at death, some form of rebirth, some re-instatement of *khandhas*, or constituent aggregates.

(11) Birth (*Jāti*). This expression is applied to the generation of beings, to the manifestation of *sankhārās*, that is to say, the appearance as individuals of what the nine above-named modes of existence are potentially. Sentient existence is divided into these four types of beings:- (a) the oviparous; (b) (c) and (d) *apapātika* birth (apparitional without physical generation). All the gods of the six *kāma-planes*, and all the infernal beings are said to be of the last kind. In the Developing period*, men were thus born, and so, too, were animals, spirits, and earthly gods. Subsequently men appear to have been** viviparous, and even oviparous and moisture-sprung. The same hold true of animals in general. All corporeal and incorporeal *Brahmās* are of apparitional birth.

But how does birth come to be "because of Becoming"? In this way:- the life of action determines the type of future existence, and that type of existence becomes manifest by way of birth.

(12) Decay and Death (*jarā-marana*). (a) Decay. Corresponding to the nine grades of existence, referred to above, decay is said to be nine-fold. But it is considered also under these two heads- mental (*nāma-jarā*) and physical (*rūpa-jarā*). Each of these two kinds of decay is further distinguished into that which is momentary (*khanika*) and latent (*apākata*), and that which is prolonged (*santati*) and patent (*pākata*). The latent is to be known (inferred) from the patent. For

* See Exposition, II

* That is, passed through the evolutionary stage of.

were there no momentary change, there would be, a *fartiori*, no change of a more prolonged duration.

But how does the fact of prolonged mental decay (*i.e.*, change), (*parivattana*) become evident (or intelligible)? It becomes evident through the occasion of sensations in the body, pleasing or painful: through feelings of joy or grief in the mind; through the perception of sight, sound etc.; through such higher functions of the mind as reflection, discursive judgment, etc.; or through such functions of the understanding as (cognitive or intuitive) insight, hearing, etc. Here the meaning of the expression *sankhamati*, "pass on" is that the old stream (of consciousness) disappears, and a new stream makes its appearance. But without a *priori* admitting decay (*parihāṇ*), it is impossible to conceive such a disappearance. Besides, one must admit, the mind changes very quickly. The Master said; "I do not see, bhikkus, a single thing so quickly changeable as mind. And it is not easy to find an analogue for this quickly changing mind"* Obviously, by the expression "quickly changeable," in the quoted passage is meant the passing on of the flow of consciousness. Thus the quick change of the mind being realised, we are the better able to conceive its decay and death.

But how does the fact of continuous physical change become intelligible? It becomes intelligible through bodily movements. For instance, in the time of walking, when the first step has been taken, then we can take the second step. And it becomes evident from all natural changes, such as the seasons of the year, the months, the fortnights, the nights and days, and the great periods.

(b) Death Corresponding to the nine grades of existence, this is also said to be nine-fold. Death is distinguished again into these four kinds: that which is due to expiration of the term of life; that which results from the extinction of kamma; that which results from both of these two causes; and premature death, Premature death may

* Samyutta Nikāya, ii, 95

be due either to the action of past life, or to that of present life; either to the drifting result of action, or to the overflowing result of action.*

It may be asked, why these three-birth, decay and death- are included among the factors of the causal genesis? They are no other than the three characteristics of compound things. Are they not, therefore, of slight importance, of slight consequence? No, we must not speak thus. For of all phenomena of life, these three are of the greatest importance, of the greatest consequence. For these supply the necessity for the advent of Buddhas. In the words of our Master: "If these three factors did not exist in the world, no Buddha would have been born. But because these exist, Buddhas are born". That is to say it is in understanding, penetrating into the root-causes of birth, decay and death that the knowledge and mission of the Buddha consist.

The Master himself declared: "Those recluses and Brahmans who do not know the causal genesis of decay and death, do not know what the cessation of decay and death is. It is impossible that they, overcoming decay and death, will remain (for ever the same)."

Thus it is evident that our whole conception of the causal genesis (*paṭiccasamuppāda*), or the cause order (*dhammanīyāmo*)** has this end in view; to understand, to penetrate the cause of birth, decay and death. The knowledge of a learned, Noble Disciple (Who has gained an insight into the law of causal genesis) is self-evident (*apara-paccaya*); "There being ignorance, there is kamma; there being kamma, there is rebirth-consciousness; there being birth, there are decay and death. Where ignorance is not, there kamma is not; where kamma is not, there rebirth-consciousness is not, where birth is not, there decay and death are not."

* See Expositions, II.

** Samyutta-Nikāya, ii, 46

*** On Dhamma as meaning "effect," of. Points of Controversy, p. 387.

In conclusion, this causal genesis, this causal order, is the basis, the fundamental conception of our system, the penetrating wisdom of the Noble onws. It is the Norm which seves as the door of Nibbāna, the gate of "the Ambrosial." That is say, it is the path which leads to the abandonment of all views of individuality, all theories of soul, all forms of dogmatism and kinds of craving.

THE END

DHAMMA-NIYAMA.

A DISCUSSION

(The following extracts from letters of U NYANA, Patamagyaw, and Mrs. C.A.F. RHYS DAVIDS, M.A, are here inserted as they introduce some comments on the Dhamma-Niyāma and are worth while to be recorded for the benefit of the interested readers)

From Mrs. Rhys Davids to U Nyana.

"..... I especially with to raise the question as to the Exposition of the term Dhamma-niyāma, both as to the traslation of the section and indeed as to the Exposition itself-but this with all reverence.

Cordially yours,
C.A.F. RHYS DAVDS."

From U Nyana to Mrs, Rhys Davids.

"..... Now, dear *Upāsaka*, I wish to say a few words on the exposition of the term Dhamma Niyāma. First of all if I were to render into English the terms of the fivefold Niyāma. I would do so as folllows:-

- (1) *Utu-niyāma*: the order of thing in relation to climatic conditions.
- (2) *Bija-niyāma*: the order of things in relation to germinal condition.

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- (3) Kamma-niyāma: the order of things in relation to moral conditions.
- (4) Citta-niyāma: the order of psychogenesis.
- (5) Dhamma-niyāma: The natural order of things (other than the above mentioned.)

Mr. S. Z. Aung's rendering as "Natural phenomenal Sequence" is a good one but it does not, I think, cover the wide meaning of the term, dhamma. Here dhamma is used to mean the whole cosmos or universe (the 31 stages or bhūmiyo, from the Buddhist point of view) with its inhabitants both animate and inanimate. Hence the Dhamma-niyāma is the whole ordered system of the cosmos. And the first four niyāmas are only the specific orders specialised from it, as each of them is universally predominant among other orders. So whatever order remains unspecified or unspecialised, it comes under the heading of the Dhamma-niyāma. The Dhamma niyāma may be expounded in many aspects. The revelations of all the branches of science may be cited for the treatment of the cosmic order if one is capable of doing so. But Ledi Sayadaw as a philosopher is obliged to expound it from the philosophical point. There are also, as you know, two methods in our Buddhist philosophy in expounding the dhamma in the light of their causes and effects, namely. *Suttanta-nayo** and *Abhidhamma-nayo***. The former is more adaptable to all classes of mind that the latter which is only suitable to those who have preliminary knowledge of *Abhidhamma*. So the Mahāthera chooses the *Suttanta-nayo* to expound with. And he, after treating the cosmic order pretty well, takes the *Paṭicca-samuppādo* for his context. The whole of the Expositions is meant to reveal the following facts.

"There is no World-lord, no Creator who makes or creates the universe: but the fivefold order of law. All is the sum total of

* Suttanayota: According to the methods shown in the Suttas.

** Abhidhamma-nayo: According to the methods shown in the Abhidhamma.

causes and effects which are rising and ceasing every moment! Nothing is abiding in this world of transience, wherefore no eternal peace can be found but on the other hand, it can only be found beyond this world of changes where no *jāti* or becoming is found through lack of cause. And to reach that place where eternal peace abides we must walk along the eightfold Noble Path which, though it pertains to this world, leads to the way out, and when we get to the end close to the Outer-world, (let me say so.) or to *Nibbāna* and as soon as we draw away the last foot, set on this world, we at once ascend the *Lokuttara-Bhūmi*, the *Nibbāna* peace. So much for the Expositions.....

With best wishes,
I remain,
Yours in the Order,
U NYANA.

From Mrs. Rhys Davids to U Nyāna.

"..... Thank you for your note on the *Niyāma*. Personally I find either of the definitions of Dhamma-niyāma unsatisfactory. Any division must seem so to our Western minds which is co-ordinated with other divisions and yet claims to *include* them. It shocks our sense of proper classification. It would pass muster with us if it was a *Sesāniyāma only*, for any orders not included in 1--4. But then it should be so called, and not *Dhamma-niyāma*. According to the Burmese traditional interpretation the whole 5 ought to be called the *Pañcaka-dhamma niyāma* and the 5th the Sesa- (or Pakiṇṇaka ?) niyāma. Or there should be a Sixth, the *Buddha-niyāma*.

"Not knowing this traditional interpretation. I, when I introduced the subject to Western readers, in my *Buddhism* (1912) p. 117 foll.;, judged that the 5th *niyāma* was not *Dhammā*, but *Dhamma-niyāma*. I noted Buddhaghosa's illustration of it on *dhammatā* in the

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rebirth and appearance of a *Sambuddha* on earth, and it seemed to me a wonderful concept, and one necessary to the Buddhist idea of the Cosmos that among the laws of that Cosmos should be the *uppatti* (-*upapatti* you say-) from time to time of a *Sabbaññu* Buddha. You Buddhists must call this a law. How otherwise do you explain the recurrence of Buddhas?

"And to place this wonderful law at the end with just any other *niyāmas* that have not been specified in 1-4 seems most unsatisfactory. How I wish I could discuss this in Burmese with the Mahāthera, Western fashion.....

Believe me.

Sincerely yours,

C.A.F, RHYS DAVIDS"

(This letter was translated into Burmese and sent to Ledi Sayadaw who in return wrote a long note on Dhamma-niyāma which is also printed in this book at the end.)

From U Nyāna to Mrs. Rhys Davids.

"..... With regard to our classification and definition of *Niyāma*, I agree with you in your modification of the word "*Dhamma*" as "*Sesa*" or "*Pakiṇṇaka*" for the fifth order only in sense but not in word-expression. For we should not only look into the import of the word but we should respect the moral importance of the word-expression as well. If we use the word "*Sesa*" for the last order there should probably be a more definite number of *Niyāma*'s for it to refer and it should not have been stated as that there are only five kinds of *Niyāma*'s. The orders which the *Dhamma-niyāma* comprised are so numerous in quantity and so variant in quality that even an analyst of intellect and extraordinary gift like Buddhaghosa is sure to fail in his bold attempt to get all into detail. And the Buddha even warns his disciples not to too much contemplate upon the laws and forces of

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the natural constitution of the univers and of life reigning there in these words: "*Lokacintā, Bhikkhave, acinteyyā na cintetabbā. Yam cinto ummāddassa vighātassa bhāgi assa,*" as they give rise to insanity and fatigue to the vigorous pursuer after research and as he can never reach, I dare say, the triumphant goal of his profound research, however far advanced his observation, experiment, analysis and classification of phenomena may be. It is the *Buddhavisayo*,* and the entire revelation can only be safely entrusted to one who is possessed of *Sabbaññutañña***. When aspiration for research after phenomenal occurrence eventually arises in His disciples minds the Buddha usually calms it with these words: "*Dhammatā esā, bhikkhave*"*** or "*Dhammata*" yam, bhikkhave, etc,**** lest they should waster away their valuable time in unfruitful research. From such passages and from such data, Buddhaghosa after careful observation and speculation infers that there are five *Niyāma*'s. Now to turn to our discussion of *Sesa*, it is only used, I presume, when it is required for reference or summing uo, but not in formal classification. I have never come across, as far as my reading is concerned, the word "*Sesa*," "the rest" used even by the Western Analyst in enumeratign his formal classification. As regards to the other word "*Pakiṇṇaka*," it is preferable to the word "*Sesa*" as it may mean miscellaneous order, or order of heterogeneous types, or order of things not arranged under any distinct class. But it is doubtful whethr it has a wide and comprehensive sense as the word "*Dhamma*". Its proper use is only in particular case as we find in the "Compendium of Philisophy" as "*Pakiṇṇaka-cetasika*," which is used quite differently from what Buddhaghosa wishes to explain in his classification. In Pāli language no suitable word can be found other than the word "*Dhamma*" which

* The power of the Buddha.

** Omniscience.

*** "That is the Law of Cosmic Order, O Monks."

**** "This is the Law of Cosmic Order, O Monks."

is a philosophic expression applied to things in general. It is neither an introduction of new expression nor his own invention that Buddhagosa has used the term "*Dhamma*" for the last division of *Niyāma* so as to include all that has not been said in the previous ones. It is but an adoption. Let me invite your reference to the classification of *Āyatana*s and *Dhātu*s. Of the twelve kinds of *Āyatana* and eighteen kinds of *dhātu*, the last of each is called *Dhammāyatana* and *Dhammadhātu*, and each claims to include anything included in the previous ones. According to the definition "*Sabhāvam-dhāreti ti dhammo*," every kind of *Āyatana* and *dhātu* is a *dhamma* and yet each kind stands in co-ordinate rank with the last one. And the *Dammāyatana** cannot include them as they have got their special name (*laddha-nāma-visesa*). Here the conotation of the *Dhamma* is limited and in Pāli such term is known as "*Pasiddha-ruṭhi*" and it has no right to extend its sphere of nomenclature over other terms of *laddhanāma-visesa*. You may as well see that in classification of six Vinnānāni (see *Abhidhammattha-sangaha*, ch. IV.) the last division is called *manoviññānam*, and *mano*, though it is a common term for all classes of consciousness or thought (*citta*), cannot claim to include the five kinds of consciousness previously enumerated, such as *Cakkhuviññānam*, etc. for each of which has its special name: but it is applicable only to any other *citts* not included in the previous classes. So also is the same in our case. The *Dhamma-niyāma* cannot claim to include the above four *Niyāmas* though each is really a *Dhamma* or a thing within the legitimate sphere of its definition, but it is limited to include only what are not included in 1-4. And the first four have a right to stand co-ordinately in rank with the last, and hence you need not also call them the *Pañcaka-dhamma-niyāmo*. Allow me to give you an instance of Western classification. The English grammarians classify an adverb into the following distinct classes: as Adverb of time, place, number, quantity and quality. As

* Mental object as Base.

each class is coordinate with the other divisions, the adverb of quality, though it may legitimately claim to include all the other classes in the sense of its being a qualifying word must be maintained without any prejudice and contention as the proper classification. Hence the adverb of quality may mean any adverb not included in the previous classes. Now we see that it is on all fours with our method. With regard to your suggestion to include a sixth, i.e., *Buddha-niyāma* I think it is not necessary. It may come under the head of *Dhamma-niyāma*. It is not a universal order applicable to many others but itself. It should be borne in mind that the appearance of a Buddha is not a regular recurrent; one. Some universe has one or more and others have none at all, and even in the former case it is not synchronous. Therefore it seems to Buddhaghosa that the *Buddha-niyāma* does not deserve a special treatment in his elucidation of the general laws. It is the *dhammatā* that a Buddha appears only when a Bodhisatta has fully reached the perfection of the *Pāramita's* and *Buddha-dhamma's*.....

I remain,
Cordially yours,
U NYANA."

Mother Ayeyarwaddy

NOTE ON DHAMMA-NIYĀMA

BY

LEDI SAYADAW.

(TRANSLATED BY U NYANA).

The aim of the scholiasts in expounding the fivefold cosmic order should at first be noted. There are both in this world of men and of gods two kinds of conception, namely, (i) *Issara-kutta*. and (ii) *Brahma-kutta*. The conception by which some people believe that there is a Supreme Ruler of the three worlds who ever lives in heaven and by whom everything is created, is the *Issara* kutta*. It is also called *Issara-nimmāna* (created by *Issaa* or *Isvara* or Supreme Ruler or God). And the conception by which some people believe that there is a *Brahmā* who ever lives in heaven, who is the great Father and Great-grand-father of all beings, who creates everything and supremely rules over the three worlds, is the *Brahmā-kutta* (created by *Brahmā*). Here *Issara* and *Brahmā* differ only in expressions but each is the designation of the same Deity, the World Lord, the creating God. Of the two, *Brahmā* is the name assigned to the supposed, supreme Being by the *Brahmins* and *Hindus* and it has become a general notion in the three worlds of men, gods and *Brahmās* since the world begins. As to the name *Issara* it is not a universal notion but a later imaginative adoption by those who fail to acquire the knowledge of origin of the world and primary causes of things in existence. In order to cast away these two immanent conceptions the scholiasts have expounded the fivefold cosmic order.

The fivefold cosmic order is as follows:-

(1) *Utu-Niyāma*, (2) *Bija-Niyāma*, (3) *Kamma-Niyāma*. (4) *Citta-Niyāma*, and (5) *Dhamma-Niyāma*. Of these five, the meaning of "Dhamma" in the last order should be first shown. We will quote a few lines from the *Nidānavagga-Samyutta*, *Ahāra-vagga*, X Sutta, page 162, which run: "*Jātīpaccayā, bhikkhave, jarāmaranam. Uppāda*

* Jahweh or Jehovah.

*vā Tathāgatāna anuppāda vā Tathāgatāṇa, thita vā sa dhātu, dhammaṭṭhitatā, dhammaniyāmatā, ida-passayatā. Bhavapaccayā, bhikkhave, jāti. Uppāda vā Tathāgatānam.. pe.... ida-paccayatā.....pe Avijjāpaccayā, phikkhave, Sankhārā. Uppāda vā Tathāgatānam..... pe.... ida-paccayatā. Ayam vuccatī paticcasamuppādo."** In this text the natural things or phenomena (*Sabhavedhamma*) are first shown with the words "Avijjā, etc" and then the meaning of the word "Niyāma" is expressed in the following sentence "*Uppada va Tathāgatānam, etc.*" Therefore the word "*dhamma*" denotes both the things which mutually stand in relation to one another as cause and

* English translation: "What, O monks, is Dependent Origination? "Through Rebirth are conditioned Old Age and Death":- whether, O monks, there be an arising of Tathāgatas, whether there be no such arising, this natural order of elements exists, this establishment of sequence of causes and effects, this fixity of mutual relation of causes and effects. Concerning that the Tathāgata is fully enlightened, that he fully understand. Fully enlightened, fully understanding, he declares it, teaches it, reveals it, sets it forth, manifests, explains, makes it plain, saying "Behold. Through Rebirth are conditioned Old Age and Death.

"Through the Process of Becoming, Rebirth is conditioned;

"Through Clinging, the Process of Becoming is conditioned;

"Through Craving, Clinging is conditioned;

"Through Sensation (feeling), Craving is conditioned;

"Through Contact (impression), Sensation is conditioned;

"Through the 6 Bases, Contact is conditioned;

"Through Mental and Physical Phenomena, the 6 Bases are conditioned;

"Through Consciousness Mental and Physical Phenomena are conditioned;

"Through Kammaformations (rebirth-producing volitions), Consciousness is conditioned;

"Through Ignorance, Kammaformations are conditioned.

Whether, O monks, there be an arising of Tathāgatas, whether there be no such arising, this natural order of elements exists, this establishment of sequence of causes and effects, this fixity of mutual relation of causes and effects. Concerning that, the Tathāgata is fully enlightened, that he fully understands. Fully enlightened, fully understanding he declares it, teaches it, reveals it, sets it forth, manifests, explains, makes it plain, saying "Behold. Through Rebirth are conditioned Old Age and Death. This, O monks, is called Dependent Origination."

(NOTE,- The 6 Bases: The five physical Sense-organs with mind as the sixth.)

(Eds. - *The Light of the Dhamma.*)

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effect, for a *dhmma* always depends for its appearance upon some other *dhmma* which again in its turn requires some other antecedent for its arising. Hence any *dhmma* may be both cause and effect. And the word "*Niyāma*" expresses the fixity of sequence of cause and effect. Here is our interpretation of the sentence "*Thitā va sā dhātu, dhammatthitatā, dhammaniyāmatā, idapaccayatā*". There, indeed, ever exist in this universe, that natural order of elements, that establishment of sequence of causes and effects, that fixity of mutual relation of causes and effects, and that causal nexus of individual things or phenomena, such as *avijjā*, etc. In this text, the word "*dhammatthitatā*" is synonymous with "*dhammātā*," and the word "*dhammāniyammatā*" with "*dhmma-niyāmo*". The renderings made by Maung Shwe Zan Aung and U Nyāna on the word "*dhammāniyāma*" seem to be in conformity with the above quoted text.

Just as the method of word-description (*padasodhananayo*) is expounded at the very outset in the Expositions of the Ten Books of *Yamaka*, so also here we should apply that method first in the classification of the fivefold Niyāma. In the expression "*dhammaniyāma*," the word "*dhmma*" denotes all mental and material things. Therefore, *bīja*, *kamma* and *citta* are all *dhammā*, and it comprises all of them. Hence "*utu*" gets two names, (1) "*dhmma*," a general or common name, (2) and "*utu*" an individual or distinct name. In like manner, *bīja*, *kamma*, and *citta* get two names each. But in the classification of Niyāma, the individual names are used for the first four so as to particularize and make distinction from the rest of things, mentals and materials, which are conveniently treated under one common name of "*dhmma*". For this reason the term "*dhammaniyāma*" should not be taken in its full application, but must be restricted within bounded limits to denote only the things which are not included in the first four. When it is required to treat "*utu*" as Niyāma, one should not call it a "*dhammaniyāma*" though it

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(*utu*) is really a *dhamma*, but must use the appropriate and individual name and call it an *utu-niyāma*, The same rule should hold good with *bīja*, *kamma*, and *cittaniyāma*.

For instance, we presume that there are five classes of workers on board a ship, the Captain, the Engineer, the Pilot, the Officer and the sailors. Now, the owner of the ship, being very much pleased with the works of the crew, and wishing to give them a bonus, sends a man with some money to distribute among them according to his instruction that so much should be paid to so and so. When distribution is made, the Captain and the other there are not entitled to receive shares from those of the sailors though they are working on board the ship under one common name as sailors, for they have already received special gratuity under the individual names of Captain, Engineer, Pilot, and Officer. Thus it should be understood here also. So much for the word-description.

Moreover, among the six kinds of objects, the *dhammārammana* stands last. So also *dhammāyatana* and *dhammadhātu* stand last in the categories of 12 Āyatanas and 18 dhātus respectively. Here also the denotation of each should be understood according to the method of word-description just as in the fivefold Niyāma. We will reproduce here a few lines from the Books of Vamaka which will serve as a means to obtain a clear knowledge of the method of word-description.

"*Dhammo dhammāyatanam? ti. Dhammāyatanam thapetvā avaseso dhammo dhammo, na dhammāyatanam: dhammāyatnam dhammo-c eva dhammāyatanam ca. Dhammā-yatanam hammo ti. Amanto. " Ayatana-Yamako. Dhammo dhammadhātu ti. Dhamma-dhātum thapetvā" avaseso dhammo dhammo, an dhammadhātu; dhammadhātu dhammo "c" eva dhamma-dhātu ca. Dhamma-dhātu dhammo? ti. Āmantā.*" Dhātu-yamaka.

"*Is dhammo a dhammāyatana*" Excluding the *dhammāyatana*, the remaining *dhammo* is dhammo, and not *dhammāyatanam*, but

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dhammāyatana is both *dhhammo* and *dhammāyatana*. Is *dhammāyatana* a *dhhammo*? Ay." "Is *dhhammo* a *dhamma-dhātu*? Excluding the *dhamma-dhātu*, the remaining *dhhammo* is *dhhammo*, and not *dhamma-dhātu*; but *dhamma-dhātu* is both *dhhammo* and *dhammadhātu*. Is *dhammadhātu* *dhhammo*? Ay."

"Now I have dealt enough with, to respond to the critical observation:- "Any division must seem to our Western minds which is co-ordinated with other divisions and yet claims to include them. It shocks our sense of proper classification."- made by Mrs. Rhys Davids, in her letter to U Nyana.

With regard to her sound suggestion,- "It would pass muster with us if it was a *Sesa-Niyāma* only, for any orders not included in 1-4, But then it should be so called, and not *Dhamma-Niyāma*..... And the fifth the *Sesa-* or *pakiṇṇaka-niyāma*,"- we would say thus:

If the fifth order is called the *Sesa-niyāma*, it would only mean that the above four orders did not involve in it. But if it is called the *Pakiṇṇaka-Niyāma*, it would not only mean that it did not mix up with the above four orders but it would also allow various kinds of order, such as the *Buddha-Niyāma*, etc., to be included. However in our Buddhist Philosophy, the word "*dhamma*" and its scope of meaning are very important and extensive. How? it is an ample work for the word "*Dhamma*" to uproot and destroy all the false notions, such as *Issara-kuttadiṭṭhi*, *Brahma-kutta-diṭṭhi*, *Sakkāya-diṭṭhi*, etc. The whole of the seven Books of *Abhidhamma* is composed with the expressed purpose of disclosing the meaning of "*Dhamma*". Particularly, the exposition of the five-fold *Niyāma* by the Scholiast is the attempt to eliminate the unfounded notions of *Issara-kutta* and *Brahma-kutta*. It will be clearly shown later how it eliminates. Here the difference between the power of the Great Brahmā or the so-called Supreme Ruler and the influence of the Cosmic Laws should be shown. The Great Brahmā can shed lustre over many thousands of world systems with his radiant beauty. He can

see everything in those worlds, can hear sounds, get to any place and return to his own at the instance of his will, and read the minds of men and gods. As to his supernormal power (*iddhi*) concerning creation and transformation, he can create or transform either his own body or any external object into many and any forms. But these are only shadow-like shows and exhibitions which when he withdraws his power are sure to disappear away. In fact he cannot create a real creature or thing, in the least louse or its egg, which will not disappear away when the creative power is discontinued. In exhibiting gardens and trees through his creative power, he can create and exhibit only temporal, unsubstantial, unreal, and counterfeit shapes of, and resemblances to, the desired things. A tree, a real, substantial tree, even a blade of grass, he can never create. Because the appearance of a phenomenon, the coming in to being of a creature, or the growing of a plant, is not within the range of supernormal or creative power, but it is within the domain of the Cosmic Orders, such as *Dhamma-Niyāma*, *Kamma-Niyāma* and *Bīja-Niyāma*. The things created only last while the *Iddhi* is acting behind them, and they are liable to disappear as soon as the *Iddhi* is withdrawn. The occurrence of hot, rainy and cold seasons are the natural process of climatic order and not the operation of *Iddhi*. As regards *Dhamma-Niyāma*, the Great Brahmā can transport thousands of men in their present life to Heaven if he wishes, but there he cannot make them neither to become old nor to die, and even when they die he cannot debar and save them from falling into or being reborn in the abodes of torture. For the mental and material aggregates constituting the persons of men are under the sway of natural laws (*Dhamma-niyāma*) of birth, old-age and death. He cannot also make men or any creatures to be born in Heaven after they die because the inception of new life in new abodes after death is not within the sphere of the operation of *Iddhi* but it is within the domain of *Kammaniyāma*. In this world, any one who kills and eats daily fowls, etc., and always drinks

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intoxicating liquor, must fall, in spite of his daily prayers and attendance to church, into the planes of misery after death. The Great Brahmā or the Supreme God cannot save him in any way. Because it is within the domain of *Kamma-niyāma* and not within that of *Iddhi*. On the other hand, any one who disbelieves in the notions of *Issarakutta* and *Brahma-kutta*, who is a strong believer in the laws of Kamma, and who shuns evil actions and always cultivates good deeds, is sure to ascend the higher abodes of gods and Brahamās after death. And the Great Brahmā cannot prohibit him from coming up to Heaven. Because the influence of *Iddhi* can never overrule that of Moral Laws. The Great Brahmā, were he to encounter the Cosmic Laws, cannot defend and save even himself from falling into their clutches, let alone others. So much for the differentiation of *Iddhi* and *Niyāma* in respect of their influences.

Now to show how the notions of *Issara* and *Brahma-kutta* are refuted. There are some people who think that there is only one world, and who do not believe that there have been many cycles of worlds in the past and that an unlimited number of worlds will follow this present one in future. But they do believe that this present world has both its beginning and its end. And in looking for the primary cause of its beginning they utterly fail. However, reflecting upon the houses and buildings and their designers and builders, they come to the conclusion that this world must have its originator and he must be the Creator or the Supreme Ruler, or the Great Brahmā, or the God. On the other hand, Buddhism teaches that many cycles of worlds have been formed in the past and many others will follow the present one in succession. It also teaches that the world has its beginning and its end, and there are causes, called natural laws, for the formation and destruction of every world, and these natural laws exist for ever and go on in the infinite space of time. Therefore he followers of Buddhism have no notion whatever of *Issara* and *Brahmakutta*. So must for the refutation of the two notions. It has

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also been sufficiently dealt with in my Expositions.

Among the fivefold *Niyāma*, the *dhammaniyāma* is most important. *Cakkavatti* and *Aggañña Suttas* of the *Dīgha-nikāya* are the fields for *Dhamma-Niyāma*. In those *Suttas* we find the order of life-span, or, under the common name, the *dhamma-niyāma*, which reveals the facts that the incessant rise and fall of human life-span from a decade to a myriad (*asankhyeyya*) and vice versa are due to *Kusala* and *Akusala dhamma*. Besides those *Suttas*, such kinds of order may be found in many places in the Text. In the *Dhamma-hadaya-vibhanga* of the *Abhidhamma Piṭaka* and in the *Uposatha Sutta* of the Eighth Book of *Anguttara Nikāya*, the six abodes of *Devas* and twenty abodes of *Brahmās* and their life-span are definitely expounded. It is also a kind of *Dhamma-niyāma* which in other religions is never heard of, It may be called the Order of life-span (*Āyukappaniyāma*) if one would like to particularize. Or it would not be wrong to enter it under the heading *kamma-niyāma*.

"Or there should be a sixth, the *Buddhaniyāma*"- with this suggestion, we are quite in concordance. Because in specifying it separately, the great wonders of the Buddha would be more conspicuous. I have also written in my Exposition that there should be a sixth, the order of birth (*jātinīyāma*) which we find in *Vāseṭṭha Sutta* (*Sutta Nipāta, Mahā-vagga*). Because it seems to be a distinct class of order from *bīja* and *kamma*. With regard to the *Buddha-Niyāma*, we cannot say that the appearance of a Buddha occurs in every world. Very few are the worlds in which a Buddha or Buddhas appear. We must then assign the *Buddhaniyāma* to the occasional occurrences of certain wonderful and mysterious presages such as the quaking of ten thousand worlds etc, during the infinite space of time while a *Bodhisat* is fulfilling the *Buddha-dhammas*, that is, from the time a *Bodhisat* receives the ultimate prediction from a Buddha that he would certainly become a Saviour like himself, till he attains to Buddhahood and enters into the final goal, the *Nibbāna-dhātu*.

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The marvellous occurrences of such wonderful and mysterious presages are recorded in *Buddavamsa*, in the chapter known as "*Sumedhā's* reception of *Dipankārā's* prediction." They occur also when the Bodhisat in his last life enters the mother's womb, when he issues from it, when he renounces the world, when he become the Buddha, when he sets rolling the Wheel of Law, when he appoints the time of his death, and lastly when he enters into Nibbāna. Such occurrences are called "*dhammatā*" by the Commentators. There is also a kind of *dhammaniyāma* which comes under the name of *dhammatā* in the *Mahāpadāna Sutta*, in the *Dīghanikāya*. In the *Majjhima-nikāya*, it comes under the name of *Acchariya Abbhuta Dhamma*. See *Upari-paṇṇāsa*, third chapter, third *Sutta*. In the Commentaries, these wonderful and mysterious things are classed under *dhamma-niyāma*.

If the *Buddha-niyāma* be specialized, the *Sāvaka-niyāma* should not be overlooked. It should also be treated distinctly, And what then is *Sāvaka-niyāma*? It is the order of precept, etc., of the disciples, comprising the laymen, devas and Brahmās who have received deliverance from any one of the many Buddhas, surpassing in number the sands of the River Ganges, who have appeared in the cycles of aeons that have no knowable beginning. Before we proceed any further, we should here first show the *puthujjanabhūmi* and *puthujjana-gati*. Of the two, *puthūjjana-bhūmi* or the stage of worldlings means the potentiality of *kilesās* the immensity of evil deeds, and the open door of the four planes of misery, on account of the strong hold of soul theory. The potentiality of *kilesas* means the capability of committing the five great sins, i.e., matricide, parricide, etc., and the possibility of holding strongly the three fixed views (*Niyata-diṭṭhi*), i.e., *natthika-diṭṭhi*: nihilism, *ahetuka-diṭṭhi*: anticausationism, and *akriya-diṭṭhi*: antimoralism. The immensity of evil deeds means that the innumerable evil deeds committed in the past are always following the personality of the worldling wherever

he goes, and that the immense number of new evil deeds are also surrounding him to fall in at every moment. How? Bearing in mind the difficulty of attaining a manhood life (*manussattabhāvo*), we are to understand that a worlding has spent many myriads of existences in the abodes of misery before he had a chance of being reborn in the world of men. Similarly millions of miserable lives precede the fortunate life of a deva, and many ten-millions (*kaṭṭs*) of life in miserable abodes are followed by a life of Brahmā only if circumstance favours. So the more are the evil existences, the greater is the immensity of evil deeds. There are evil deeds which have given effects and which are to give effects if they get favourable circumstances in one's own personality. There are also many evil deeds which will arise in the worlding as long as he clings to self. However he has also good deeds but they are as few as the handful of sand while the evil deeds are as much as the sands of the River Ganges. Such is the immensity of evil deeds in an individual who clings to self. What is meant by "the open door of the four planes of misery"? A *puthujjana*, though he be fortunate enough to become a human being, is always inclining to the miserable existences on account of the immensity of evil deeds and clinging to self. Generally speaking many are those who are reborn in the four miserable abodes after their death. It is also the same with the Devas and Brahmās. When they die they gradually fall into the tortured states. These facts are expounded in the *Nakhasikha Sutta* of the *Samyutta Nikāya*, in the fifth Chapter, *Āmakadhaṇṇapeyyāla* of *Mahāvagga Samyutta*. If one once falls into the abodes of miserable ones, it is very difficult for him to be reborn again in the abodes of men. This fact is also expounded in *Bāla-paṇḍita Sutta*, in the *Suāññata vagga* of *Uparipaṇṇāsaka, Majjhimanikāya*. So much for the *Puthujjanagati*.

"Rev: U Nyana,

Dear Sir,

I have been deeply touched by the goodness and great kindness of the Mahā Thera in condescending to answer himself, and to answer so fully the points I raise in my letter to you concerning your traditional teaching of the fivefold Niyāma. He has certainly made it very clear that, under "*Dhammaniyāma*," we have to understand a cosmic law relating to causally-ordered *dhammā* or phenomena: and not a cosmic law of the *Saddhamma*, the second of the *Ratanattaya-dhammā* which are in Buddhaghosa's list, "*hetu*" rather than "*pariyatti*." Will you be so good as to convey my respects to him and my sincere thanks for this kind message, my great satisfaction at hearing that his health is restored and my best wishes for the recovery of his sight and for his continuance in good health.....

Yours Sincerely,
C.A.F. RHYS DAVIDS."

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THE PATTHĀNUDDESA DIPANĪ- OR THE BUDDHIST
PHILOSOPHY
OF RELATIONS

BY MAHĀ-THERA LEDI SAYADAW, D.LITT,
AGGAMAHĀPANDITA.

Translated into English by Sayadaw U Nyāna, Patamagyaw, of
Masoyein Monastery, Mandalay, Burma.

Preface to the published book (now out of print).

BUDDHISM views the world, with the exception of Nibbāna and Paññatti, to be impermanent liable to suffering, and without soulescence. So Buddhist philosophy, to elaborate the impermanency as applied to the Law of Perpetual Change, has from the outset dissolved all things, all phenomena both psychical and physical, into a continuous succession of happening of states (sabhāva) of mind and matter, under the Fivefold Law of Cosmic Order (Niyāma). And the happenings are determined and determining, both as to their constituent states and as to other happenings, in a variety of ways, which Buddhist Philosophy expresses by the term ‘paccayas’ or ‘relations’. One complex happening of mental and material states, with its three phases of time—genesis or birth, cessation or death and a static interval between, is followed by another happening, wherein there is always a causal series of relations. Nothing is casual and fortuitous. When one happening by its arising, persisting, cessation, priority, and posteriority, is determined by and determining another happening by means of producing (janaka), supporting (upathambhaka), and maintaining (anupālana), the former is called the relating thing (paccaya-dhamma), the latter the related thing (paccayuppanna-dhamma); and the determination, or the influence, or the specific function, is called the correlativity (paccaya-satti). As the various kinds of influence are apparently known, the relations are classified into the following 24 species:—

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Patthanuddesa Dipani

Translated by Sayadaw
U Nyana, Patamagyaw
of Masoeyein Monastery,
Mandalay.

- (1) *Hetu* — condition or root.
- (2) *Ārammaṇa* — object
- (3) *Adhipati* — dominance.
- (4) *Amāntara* — contiguity.
- (5) *Samanontara* — immediate contiguity.
- (6) *Sahajāli* — co-existence.
- (7) *Aññamañña* — reciprocity.
- (8) *Nissaya* — dependence.
- (9) *Upanissaya* — sufficing condition.
- (10) *Purejāta* — pre-existence.
- (11) *Pachājāta* — causal relation of posteriority in time.
- (12) *Āsevana* — habitual recurrence.
- (13) *Kamma* — kamma or action.
- (14) *Vipāka* — effect.
- (15) *Āhāra* — food.
- (16) *Indriya* — control.
- (17) *Jhāna* — jhāna or ecstasy.
- (18) *Magga* — path.
- (19) *Sampuyulta* — association.
- (20) *Vippayulta* — dissociation.
- (21) *Arthi* — presence.
- (22) *Nathi* — absence.
- (23) *Vigata* — abeyance.
- (24) *Avigata* — continuance.

These 24 species of relations are extensively and fully expounded in the seventh and last of the analytical works in the Abhidhamma Pitaka of the Buddhist Canon, called the Paṭṭhāna — ‘the Eminence’, or the Mahā - Pakaraṇa — ‘the Great Book’.

The well-known Ledi Sayadaw Mahāthera, D.Litt. Aggamahāpāṇḍita, has written in Pāli- a concise exposition of these relations known as Paṭṭhānudesādīpanī, in order to help those who wish to study the Buddhist philosophy of relations expounded in that

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Great Book. In introducing these relations to the student of philosophical research before he takes the opportunity of making himself acquainted with the methodological elaboration of correlations in the Paṭṭhāna, the Eminent Great Book, the Mahāthera deals with the subject under three heads:—

- (1) The Paccayatthādīpanā or the Analytical. Exposition of Relations with their denotations and connotations.
- (2) The Paccayasabhāgsangaho or the Synthesis of Relations;
- (3) The Paccayāghat.anā-nayo or the Synchrony of Relations.

The following translation has been undertaken with the hope of rendering the Ledi Sayadaw, work intelligible to the English student. If the present Translation makes any contribution to the Advancement of Learning and Knowledge in the matter of apprehending the general scheme of causal laws in terms of 'relations' in the field of Buddhist philosophy, the translator will deem himself well rewarded for his labour. It may, however, be necessary to mention here that the original form, sense, and meaning of the Venerable Author are, as far as possible, cautiously preserved; hence the literal character of the translation— if it appears so—in some places. Nevertheless, the translator ventures to hope that any discrepancy that may have crept in, will be accordingly overlooked.

In conclusion, it is with great pleasure that I express my indebtedness to U Aung Hla, M.A. (Cantab.). Barrister-at-Law who has very kindly, amidst his own many duties, taken the trouble of revising the manuscript, and has also helped me in getting it through the press and in the correction of the proofs; my thanks are also due to Saya U Ba, M.A., A.T.M., for his valuable assistance, and to the Printers for their courtesy and co-operation.

Last, but not least, I must gratefully acknowledge the timely help from U Ba Than and Daw Tin Tin, of Rangoon, who have

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voluntarily and so generously undertaken to meet the cost of publication of one thousand coipes of the book, which but for their kind suggestion, would not have materialised in this form.

SAYADAW U NYANA

*Masoyein Monastery,
Mandalay West,
February, 1935.*

1. Hetu-Paccaya or the Relation by way of Root

What is the Hetu-relation? Greed (*lobha*), hate (*dosa*), dullness (*moha*), and their respective opposites, viz., disinterestedness (*alobha*), amity (*adosa*), intelligence (*amoha*), are all hetu-relations.

What are the things that are related by these hetu relations? Those classes of mind and of mental qualities—that are in co-existence along with greed, hate, dullness, disinterestedness, amity, and intelligence as well as the groups of material qualities which co-exist with the same, are the things that are so related. All these are called *hetupaccayup pannā Thammā*, since they arise or come into existence by virtue of the hetu-relation.

In the above exposition, by “the groups of material qualities which co-exist with the same” are meant the material qualities produced by kamma at the initial moment of the hetu-conditioned conception of a new being, as well as such material qualities as may be produced by the hetu-conditioned mind during the lifetime. Here by “the moment of conception” is meant the nascent instant of the rebirth-conception, and by “the lifetime” is meant the period starting from the static instant of the rebirth-conception right on to the moment of the dying-thought”.

Note. Wherever the verb 'relate' is used as 'relates to', etc., it should be understood in the sense of 'is related to', 'are related to', etc., respectively.

In what sense is *hetu* to be understood? And in what sense, *paccaya*? *Hetu* is to be understood in the sense of root (*mūlaṭṭha*); and *paccaya* in the sense of assisting in the arising, of the coming to be, of the *paccayuppannā dhammā* or *upakārattha*. Of these two *mūlaṭṭha* is the state of being a root of the root, greed— and so on, as shown in “Mūlā-yamaka” We have illustrated this *mūlaṭṭha* in the “Mūlā-yamakā-dīpanī” by the simile of the tree. However, we shall deal with it here again.

Suppose a man is in love with a woman. Now, so long as he does not dispel the lustful thought, all his acts, words and thoughts regarding this woman, will be co-operating with lust (or greed), which at the same time has also under its control the material qualities produced by the same thought. We see then that all these states of mental and material qualities have their root in lustful greed for that woman. Hence, by being a *hetu* (for it acts as a root) and by being a *paccaya* (for it assists in the arising of those states of mind and body), greed is *hetu-paccaya*. The rest may be explained and understood in the same manner... i.e., the arising of greed by way of desire for desirable things; the arising of hate by way of antipathy against hateful things; and the arising of dullness by way of lack of knowledge respecting dull things.

Take a tree as an illustration— we see that the roots of a tree, having firmly established themselves in the ground and drawing up sap both from soil and water, carry that sap right up to the crown of the tree; and so the tree develops and grows for a long time. In the same way, greed, having firmly established itself in desirable things and drawing up the essence of pleasure and enjoyment from them, conveys that essence to the concomitant mental elements, till they burst into immoral acts and words. That is to say, greed brings about transgression as regards moral acts and words. The same is to be said of hate; which by way of aversion draws up the essence of displeasure and discomfort; and also of dullness, which by way of lack of

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knowledge cherishes the growth of the essence of vain thought on many an object.

Transporting the essence thus, the three elements, *lobha*, *dosa* and *moha*, operate upon the component parts, as that they become happy (so to speak) and joyful at the desirable objects, etc. The component parts also become as they are operated upon, while the co-existent material qualities share the same effect. Here, from the words *Sampayutta-dhamme abhiharati*. It is to be understood the *lobha* transports the essence of pleasure and enjoyment to the concomitant elements.

Coming now to the bright side—suppose the man sees danger in sensual pleasure, and gives up that lustful thought for the woman. In doing so, disinterestedness as regards her arises in him. Before this, there took place impute acts, words and thoughts having as their root, illusion; but for the time being these are no longer present and in their stead there arise pure acts, words and thoughts having their root in disinterestedness. Moreover, renunciation, self-control, Jhāna-exercise or higher ecstatic thoughts also come into being. Disinterestedness (*alobha*), therefore, is known as *hetu-paccaya* it being a *hetu* because it acts as a root, while it is a *paccaya* because it assists in the arising of the concomitant. The same explanation applies to the remainder of disinterestedness and also to amity and intelligence; which three are the opposites of greed, hate and ignorance respectively.

Here just as the root of the tree stimulates the whole stem and its parts, so it is with disinterestedness. It dispels the desire for desirable things and having promoted the growth of the essence of pleasure void of greed it cherishes the concomitant elements with that essence till they become so happy and joyful that they even reach the height of Jhānic-, Path-, or Fruition-pleasure. Similarly, amity and intelligence respectively dispel hate and ignorance with regard to hateful and dull things and promote the growth of the

essence of pleasure void of hate and dullness. Thus the operation of the three elements (*alobha*, *adosa*, and *amoha*) lasts for a long time, making their mental concomitants happy and joyful. The concomitant elements also become as they are operated upon, while the co-existent groups of material qualities are affected in the same way.

Here, the word “*lobhavivekasuk-harasam*” is a compound of the words ‘*lobha*’, ‘*viveka*’, ‘*sikha*’, and ‘*rasa*’, *Viveka* is the state of being absent. *Lobhaviveka* is that which is absent from greed, or, is the absence of greed *Lobhaviveka-sukha* is the pleasure which arises from the absence of greed. Hence the whole compound is defined thus: *Lobhavivo-kasukharasa* is the essence of pleasure which is derived from the absence of greed.

What has just been expounded is the Law of Paṭṭhāna in the Abhidhamma. Turning to the Law of Suttanta—the two elements of dullness and greed, which are respectively termed nescience and craving, are the entire roots of all the three rounds of misery*. As to hate, being the incidental consequence of greed, is only a root of evil. The two elements of intelligence and disinterestedness, which are respectively termed wisdom and the element of renunciation, are the entire roots for the dissolution of the rounds of misery. As to amity, it, being the incidental consequence of disinterestedness, is only a root of good. Thus the six roots become the causes of all the states of mind and body, which are either co-existent or non-co-existent. Now what has been said is the Law of Suttanta.

End of the Hetu-relation

2. Ārammsaṇa-Paccaya or the Relation of Object

What is the Ārammaṇa-relation? All classes of consciousness, all states of mental concomitants, all kinds of material qualities, all phases of nibbāna, all terms expressive of concepts, are

* See Compendium of Philosophy by S.Z.Aung and Mrs. Rhys Davids, Page 190.

ārammaṇa-relations. There is, in fact, not a single thing (*dharmā*) which does not become an object of mind and of the mental elements. Stated concisely, object is of six different kinds, visible object, audible object, odorous object, sapid object, tangible object, and cognizable object.

Which are those things that are related by the ārammaṇa-relations? All classes of mind and their concomitants are the things that are related by the ārammaṇa-relations. There is indeed not a single class of consciousness that can exist without its having an existing (*bhūtena*) or non-existing (*abhūtena*) object. (*“Bhūtena”* and *“abhūtena”* may also be rendered here as ‘real’ and ‘unreal’, or, as ‘present’ and ‘non-present’, respectively).

Here the present visible object is the ārammaṇa-paccaya, and is causally related to the two classes, good and bad, of consciousness of sight. Similarly, the present audible object is causally related to the two classes of consciousness of sound; the present odorous object, to the two classes of consciousness of smell; the present sapid object, to the two classes of consciousness of taste; the present three classes of tangible object, to the to classes of consciousness of touch; and the present five objects of sense, to the three classes of consciousness known as the triple element of apprehension.* All these five objects of sense, present, past or future, and all objects of thought, present, past, future or outside time, are ārammaṇa paccayas and are causally related, severally, to the seventy-six classes of consciousness known as mind-cognitions (or elements of comprehension).

In what sense is ārammaṇa’ to be understood, and in what sense “paccaya”? “Ārammaṇa” is to be understood in the sense of “ālambitabba”, which means that which is held or hung upon, so to speak, by mind and mental elements. “Paccaya” is to be understood in the sense of “upakāraka” which means that which assists or renders

* See Compendium of Philosophy, page 108, n. 3

help (in the arising of paccayuppannadhamma).*

Concerning the word “ālambitabba”, the function of the “ālambitabba” of minds and their mental factors, is to take hold of, or to attach to, the object. For instance, there is, in their physical world, a kind of metal which receives its name of “ayokantaka” (literally, iron-desire), lodestone, on account of its apparent desire for iron. When it gets near a lump of iron, it snakes itself as though desiring it. Moreover, it moves itself forward and attaches the iron; and so the iron shakes itself, approaches the lodestone, and attaches itself firmly to it. Here we see the power of the lodestone, which may be taken as a striking representation of the ‘ālambaṇa’ of mind and the mental factors.

The (mind and its concomitants) not only attach themselves to objects, but, at the stage of their coming into existence within a personal entity, rise and cease every moment, while the objects remain present at the avenues of the six doors.** Thus the rising and ceasing is just like that of the sound of a gong, which is produced only at each moment we strike its surface, followed by immediate silence. It is also like that of the sound of a violin, which is produced only while we strike its strings with the bow and then immediately ceases.

To a sleeping man—while the life continua are flowing (in the stream of thought)—*kamma*, the sign of *kamma* and the sign of the destiny awaiting him in the succeeding life—which had distinctly, entered the avenues of six doors at the time of approaching death in the proceeding existence — are ārammaṇa-relations, and are causally related to (the nineteen classes of) consciousness known as the life-continuum.

End of the Arammaṇa-relation.

* In this relation, paccaya is generally known as ‘ārammaṇa’ = ‘hanger’ (as a pothook) = ‘object’; and ‘paccayuppanna’ is known as ‘ārammaṇika’ = ‘hanger-on’ = ‘subject’. - Translator.

** The six doors of the senses-mind in Buddhist Philosophy" making the sixth 'sense'.

3. Adhipati-Paccaya or the Relation of Dominance

The relation of dominance is of two kinds, the objective dominance and the co-existent dominance. Of these two, what is the relation of objective dominance? Among the objects dealt with in the section on the Ārammaṇa-relation there are some objects which are most agreeable, most lovable, most pleasing and most regardable. Such objects exhibit the relation of objective dominance. Here the objects may, naturally, be either agreeable or disagreeable; but by the word "the most agreeable objects" only those objects that are most highly esteemed by this or that person are meant as exhibiting this relation. Excepting the two classes of consciousness rooted in aversion,* the two classes of consciousness rooted in ignorance and the tactile consciousness accompanied by pain, together with the concomitants of all these, it may be shown, analytically,* that all the remaining classes of Kāma-consciousness. Rūpa-consciousness. Arūpa-consciousness and Transcendental consciousness, together with

* See Compendium of Philosophy, page , 83.

* Note by Translator" Dhammato is equal to vatthuto or sarūpato or pabbhedato. Cittuppāda has three aspects of meaning.

Firstly, it means consciousness" as in -

Tesaim cittaviyuttānam, Yathāyogam itoparani"

Cittuppādesu paccekam Sampayogo pavuecati. (See Part II Sangaha).

Secondly " it means genesis of thought, as in-

Vithicittānī satt eva: Cittuppālā catuddasa:

Catupannāsa vitthārā Pancadvāre Yathāralham. (See Part IV. Sangaha)

Thirdly, it means mind and its concomitants, as in -

Cittuppādānam ice evam Katvā sarigaham uttaram

Bhūmipugalabhedena Pubbūpara niyāmitani. (See Part IV Sangaha.)

In each of these instances" the construction of the compound cittuppāda should also be noted. In the first instance" it is constructed as follows:- Uppajjati uppādo. Cittam eva uppādo cittuppādo: in the second instance" Cittassa uppādo cittuppādo: in the third instance. Uppajjati etenū it uppādo, dhammasamūho. Cittaṇ ca uppādo ca cittuppādo.

all their respective concomitants and all the most agreeable material qualities, are paccaya-dhammā.

Of these, Kāma-objects are said to exhibit the causal relation of objective dominance only when they are highly regarded, otherwise they do not. But those who reach the Jhāna stages are never lacking in high esteem for the sublime Jhānas they have obtained. Ariyan disciples also never fail in their great regard for the Transcendental *Dhammas** they have obtained and enjoyed.

What are the things that are related by this relation? The eight classes of consciousness rooted in appetite (*Lohha*), the eight classes of *Kāmolaka* moral consciousness, the four classes of inoperative *Kāmolaka* consciousness connected with knowledge and the eight classes of Transcendental Consciousness—these are the things related by this relation. Here the sixfold mundane objects** are causally related to the eight classes of consciousness rooted in appetite. The seventeen classes of mundane moral consciousness are related to the four classes of moral Kāma-consciousness disconnected from knowledge. The first three pairs of the Path and Fruit, and Nibbāna, together with all those classes of mundane moral consciousness, are related to the four classes of moral Kāma-consciousness connected with knowledge. The highest—the fourth stage of the Path and Fruit of Arahantship—together with Nibbāna are related to the four classes of inoperative Kāma-consciousness connected with knowledge. And Nibbāna is related to the eight classes of Transcendental Consciousness.

In what sense is *āramunaṇa* to be understood, and in what sense *Adhipati*? *Ārammaṇa* is to be understood in the sense of *ālambitabba* (cf. *ārammaṇa-paccaya*) and *adhipati* in the sense of *adhipaccattha*. Then what is *adhipoccattha*? *Adhipaccattha* is the

* Note by Translator. Lokuttaradhammas are here meant" i.e;" the four pairs made up of the four stages of the Path with the Fruit of the same and Nibbāna.

** Sight, sounds, odours, savours, contacts, ideas.

potency of objects to control those states of mind and mental qualities by which the objects are highly regarded. It is to be understood that the relating things (*paccaya dhammā*) of *ārammanādhīpati* resemble the overlords, while the related things (*paccayuppanna-dhammā*) resemble the thralls, in human society.

In the Sutasoma Jātaka, Porisāda, the king owing to his extreme delight in human flesh abandoned his kingdom solely for the sake of the taste of human flesh and lived a wanderer's life in the forest. Here the savour of human flesh is the *paccayadhamma* of *ārammanādhīpati*, and King Porisāda's consciousness rooted in appetite is the *paccayuppannadhamma*. And again, King Sutasoma, having a very high regard for Truth*, forsook his sovereignty, all his royal family and even his life for the sake of Truth, and went to throw himself into the hands of Porisāda. In this case, Truth is the *paccayadhamma* and King Sutasoma's moral consciousness is the *paccayuppamadhamma*. Thus must we understand all objects of sense to which great regard is attached.

What is the relation of co-existent dominance? Intention or desire-to-do, mind** or will, energy or effort, and reason or investigation, which have arrived at the dominant state, belong to this relation.

What are the things related by this relation? Classes of mind and of mental qualities which are adjuncts of the dominants and material qualities produced by dominant thoughts are the things that are related by this relation.

In what sense is *sahajāta* to be understood, and in what sense *adhīpati*? *Sahajāta* is to be understood in the sense of

* Truth here means the sincerity of the promise he had given. *Translator.*

** Mind, here refers to one of the apperceptions which are usually fifty-five in all, but in this connection we must exclude the two classes of dull consciousness as well as aesthetic pleasure. The other three dominants are their own concomitants. *Translator.*

sahuppādamatṭha, and *adhipati* in the sense of *abhibhavanaṭṭha*, Here a phenomenon, when it appears not only appears alone, but simultaneously causes its adjuncts to appear. Such a causal activity of the phenomenon is termed the *sahuppādanṭṭha*. And the term “*abhibhavanaṭṭha*” means overcoming. For instance, King Cakkavatti by his own power or merit overcomes, and becomes lord of, the inhabitants of the whole continent whom he can lead according to his own will. They also become according as they are led. In like manner, those four influences which have arrived at the dominant stage become lord of, and lead, so to speak, their adjuncts to be at their will in each of their respective functions. The adjuncts also become according as they are led. To take another example:— In each of these masses, earth, water, fire, and air, we see that the four elements—extension, cohesion, heat, and motion—are respectively predominant, and each has supremacy over the other three components and makes them conform to its own intrinsic nature*. The other three members of the group of four “elements” also have to follow after the nature of the predominant element. In the same way, these four dominants, which have arrived at the dominant stage through their power, make the adjuncts conform to their own intrinsic nature. And their adjuncts also have to follow after the nature of the dominants. Such is the meaning of *abhibhavana*. Here some might say: “If these things leaving out intention, are to be called dominants on account of their over-coming the adjuncts, greed also ought to be called a dominant, for obviously it possesses a more overwhelming power over the adjuncts than intention.” But to this we may reply: Greed is, indeed, more powerful than intention, but only with ordinary unintelligent men. With the wise, intention is more powerful than greed in overwhelming the adjuncts. If it is assumed that greed is

** In no mass of earth, water, fire, or air, do these elements exist in a state of absolute purity. The other elements are always present, but in a very subordinate proportion.

more powerful, then how should people, who are in the hands of greed, give up the repletion of their happy existence and wealth, carry out the methods of renunciation, and escape from the circle of misery? But, because intention is more powerful than greed, therefore those people who are in the hands of greed are able to give up the repletion of happy existence and wealth, fulfil the means of renunciation, and escape from the circle of misery, Hence, intention is a true dominant, — and not greed. The like should be borne in mind— in the same fashion—when intention is contrasted with hate, and so forth.

Let us explain this mer clearly. When there arise great and difficult manly enterprises, the accomplishment of such enterprise necessitates the arising of these four dominants. How? When ill-intentioned people encounter any such enterprise, their intention recedes. They are not willing to undertake it. They leave it, having no inclination for it, and even say: “The task is not within the range of our ability”, As to well-intentioned people, their intention becomes full of spirit at the sight of such a great enterprise. They are very willing to undertake it. They make up their mind to accomplish the task, saying. “This has been set within the orbit of our ability”. A person of this type is so persuaded by his intention that he is unable to give up the enterprise during the course of his undertaking, so long as it is not yet accomplished. And since this is the case the task will some day arrive at its full accomplishment even though it may be a very great one.

Now, let us turn to the case of men of the indolent class, when they come face to face with such a great task they at once shrink from it. They shrink from it because they foresee that they will have to go through great hardships and also undergo bodily and mental pain if they wish to accomplish it. As to the industrious man, he becomes filled with energy at the sight of it and wishes to set himself to it. He goes on through thick and thin with the performance

of the task for any length of time. He never turns back from his exertions nor does he become disappointed. What he only thinks about is that such a great task cannot be accomplished without unswerving efforts every day and every night. And this being the case the great task will certainly reach its end one day.

Let us take the case of the feeble-minded. They also turn away when they see such a great task. They will certainly never think of it again. But it is quite different with the strong-minded person. When he sees such a task he becomes highly interested in it. He is quite unable to dispel the thought of it. He is all the time wrapped up in thoughts about the task, and at its bidding sets himself to it for a long time, enduring all kinds of bodily and mental pain. The remainder should hereafter be explained in the same manner as the dominant intention above.

Again a few words about unintelligent men. When they are confronted with such a task they become blinded. They know not how to begin nor how to go on with the work nor how to bring it to its end. They feel as if they had entered the dark where not a single light of inclination towards its performance has been set up to guide them. On the other hand—to take the more intelligent case—when a person of this type has to tackle such a great task he feels as if he were lifted up to the summit of his intellect, whereupon he discerns whence to start and whither to end. He also knows what advantage and blessing will accrue to him from its performance. He invents many devices for its easy accomplishment. He continues on with the work for a long time; and so on and so forth. The rest should be explained in the same manner as the dominant effort—only inserting the words “with an enormous amount of investigation” in place of ‘unswerving efforts’.

Thus, when there arise great and difficult manly enterprises, these four dominants become predominant among the means of their accomplishment. Owing to the existence of these four dominants

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there exist distinguished or dignified persons (personages) such as the Omniscient Buddhas, the Pacceka Buddhas*, the most eminent disciples, the great disciples and the ordinary disciples. Owing to the appearance of such personages, there also appear, for the general prosperity and welfare of man-kind numerous** arts and sciences, as well as general articles of furniture to suit and serve human needs and wants under the canopy of civilization.

End of the Adhipati-relation.

4. Anantara-Paccaya or the Relation of Contiguity

What is the *Anantara-paccaya*? All classes of consciousness and their mental concomitants, which have just ceased (in the immediately preceding instant), are *anantara-paccayas*. Which are those that are related by this *paccaya*? All classes of consciousness and their mental concomitants, which have just arisen (in the immediately succeeding instant), are related by this *paccaya*.

In one existence of a being the rebirth-consciousness is related to the first life-continuum, by way of contiguity, and the first life-continuum is again related to the second life-continuum; and so on with the rest.

Now with reference to the Text, “When the second unmoral consciousness arises to the Pure (those of Pure abode, i.e. *Suddhāvāsā*), etc”., which is expounded in the Dhamma-Ymaka, the ninth chapter of the Sixth Book of Abhidhamma, we understand that, as he becomes aware of his new body, the first process of thought which occurs to a being in his new life is the process of unmoral thought accompanied by a strong desire to live the new life, with the idea: “This is mine; this am I; this is Myself”. When this process is about to occur, the

* This is one who attains Nibbāna unaided.

** Here, Science, Arts, and Handicrafts are meant.

life-continuum vibrates first for two moments. Next comes the mind-door apprehension, and then follows a series of seven apperceptives, accompanied by a strong desire to live the new life. Thereafter, life-continua begin to flow again.

In fact, this being* does not know anything of his present new life. He lives, reflecting what he had experienced in the previous existence. The basis of mind, however, is too weak, so that the object also cannot be clearly reflected. The object being thus indistinct, there generally arise only such classes of consciousness as are conjoined with perplexity.

After two months or so from the time of impregnation, during which period the individual is gradually developing, the controlling powers of the eyes, ears, etc, complete their full development. But there being no light, and so on, in the womb of the mother, the four classes of the cognition visual, auditory, and so on — do not arise. Only the tactile cognition and the mind-cognition arise. The child suffers much pain and distress at every change of the mother's bodily posture, and much more so while he is being born. Even after he has come into the outer world, he has to lie very feebly on his back till the delicate body becomes strong enough (*lit.*, reaches the state of maturity) to bear itself. During this period, he cannot cognize present objects, but his mind generally turns towards the objects of his previous existence. If he comes from the hell-world, he generally presents an unpleasant face, for he still feels what he had experienced in the hell-world. If he comes from the abode of Devas, his pleasant face not only shines with smiles, but in its joyous expression of laugh, as it were, he shows his happiness at some thought of the objects of the Deva-world.

Futhermore, the members of his body steadily become strong, and his sense-impressions clear. So he is soon able to play joyfully in his own dear little ways. A happy life is thus begun for him; and

* Ledi Sayadaw here seems to explain the life term of womb-born being.

he begins to take an interest in his new life. He takes to and imitates his mother's speech. He prattles with her. Thus his senses almost entirely turn to the present world; and all his reflections of the previous life fade away. That is to say, he forgets his previous existence.

Do all beings forget their previous existences only at this period of life? No, not all beings. Some who are very much oppressed with the pain of conception, forget their pervious existences during the period of pregnancy; some at the time of birth; some at the aforesaid period; some during the period of youth; and some in old age. Some extraordinary men do not forget for the whole of their lifetime; and even there are some who are able to reflect two or three previous existences. They are called '*Jātissarasattas*', those gifted with the memory of their previous existences.

Now, to return to our subject. Though the six-door processes of thought begin to work after the child has been born, yet the six-door processes work themselves out in full action only when the child is able to take up present objects. Thus, in every process of thought, every preceding consciousness that has just ceased is related to every succeeding consciousness that has immediately arisen, by way of contiguity. And this relation of contiguity prevails throughout the whole span of the recurring existences of an individual right from the untraceable beginning, with unbroken continuity. But only after he has attained the Path of Arahantship and has entered the *Khandha-Parinibbāna* (i.e. the final extinction of the Five Aggregates), does this continuum break, or, more strictly speaking, ceases for ever.

Why is *anantara* so called, and why *paccaya/Anantara* is so called because it causes such states of phenomenas are similar to its own, to succeed in the immediately following instant. *Paccaya* is so called because it renders help. In the phrase 'similar to its own', the word 'similar' is meant to express similarity in respect of having the faculty of being conscious of an object. And '*Sārammar*' means a phenomenon which does not occur without the presence of an object.

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So it has been rendered as “similar in respect of having the faculty’, and so forth.

Also the phrase “*Dhammantarassa uppādanatthena*” expresses the following meaning:— “Though the preceding thought ceases, the conscious faculty of it does not become extinct until it has caused the succeeding thought to arise”.

Here it should be borne in mind that the series of *paccaya-dhammas* of this relation resembles a series of preceding mothers, and the series of *paccayuppanna-dhammas* resembles a series of succeeding daughters. This being so, the last dying thought of an Arahant should also cause the arising of a rebirth-consciousness. But it does not do so, for, at the close of the evolution of existence, all activities of volitions and defilements (*Kamma-kilesa*) have entirely ceased, and the last dying-thought has reached the final, ultimate quiescence.

End of the Anantara-relation.

5. Samanantara-Paccaya or the Relation of Immediate Contiguity

The classifications of the *paccaya-dhammas* and *paccayuppanna-dhammas* of this relation, are, all of them, the same as those of the *anantara-paccaya*.

In what sense is *samanantara* to be understood? *Samanantara* is to be understood in the sense of “thorough immediateness’, How? In a stone pillar, though the groups of matters therein seem to unite into one mass, they are not without the material quality of limitation or space which intervenes between them, for the matter is substantial and formative. That is to say, there exists an element of space, called mediary or cavity, between any two units of matter. But it is not so with immaterial qualities. There does not exist any space, mediacy or cavity, between the two consecutive groups of mind and mental concomitants. That is to say, they (groups of mind and mental

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concomitants) are entirely without any mediacy, because the mental state is not substantial and formative. The mediacy between two consecutive groups of mind and mental concomitants, is also not known to the world. So it is thought that mind is permanent, stable, stationary, and immutable. Hence, 'Samanantara' is to be understood in the sense of thorough immediateness', *Anantarāt.t.ha* has also explained in the foregoing relation as "*Attano arantare attasadisassa dhammantarassa uppādanāt.t.hena*"; that is because it causes such states of phenomena as are similar to its own to succeed in the immediately following instant. This being so, some such suggestion as follows might be put forward:— "At the time of "sustained cessation"* (Nirodhasamapatti), the preceeding consciousness is that of Neither-Consciousness-Nor-Unconsciousness, and the succeeding consciousness is that of the Ariyan-Fruit. Between these two classes of consciousness, the total suspension of thought occurs either for one day, or for two, or three,, or even for seven days. Also in the abode of unconscious beings, the preceding consciousness is that of decease (*cuticitta*, the dying-thought) from the previous Kāmaloka; and the succeeding one is that of rebirth (*pat.īsandhi-citta*) in the following Kāmaloka. Between these two classes of consciousness, the total suspension of thought of the unconscious being, occurs for the whole term of life amounting to five hundred *kappas* or great cons. Hence, is it not correct to say that the two classes of preceding consciousness are without the faculty of causing to arise something similar to themselves in an immediately following instant? The reply to this is; No, they are not without this faculty. The faculty has only been retarded in its operation for a certain extended period, through certain highly cultivated contemplations and resolutions made. When the preceding thoughts cease, they cease

* Has been rendered as sustained cessation. Here the cessation is that not only of consciousness but also of mental concomitants and mental qualities, born of mind. (Translator.)

together with the power, which they possess, of causing something to arise similar to themselves. And the succeeding thoughts, being unable to arise in continuity at that immediate instant, arise only after the lapse of the aforesaid extent of time. It can not be rightly said that they (the preceding thoughts) do not possess the faculty of causing to arise something similar to themselves, or that they are not *anantara-* relations only because of a suspension of operation of the faculty. For, we do not speak of a king's armies when they are not actually in a battle or in the very act of fighting, or while they are roaming about, not being required to fight by the king, who at such times may say, "My men, it is not the proper time for you yet to fight. But you shall fight at such and such a time." We do not then say that they are not armies or that they have no fighting qualities. In precisely the same way, the relation between the two aforesaid preceding thoughts is to be understood.

Here some might say. It has been just said in this relation, that both the relating and the related things, being incorporeal qualities having no form whatever and having nothing to do with any material quality of limitation (space) intervening between, are entirely without mediacy or cavity. If this be so, how shall we believe the occurrence at every moment, of the arising and ceasing of consciousness, which has been explained in the *rammaṇā-paccaya* by the illustration of the sound of a going and of a violin? We may answer this question by asserting the fact, which is quite obvious in the psychical world, that the various classes of consciousness are in a state of continual flux, i.e., in a continuous succession of changes. It has also been explained, in detail, in the essays of Citta-Yamaka.

End of the Samanantara-relations.

6. Sahajāta-Paccaya or the Relation of Co-Existence

The classifications of the *paccaya* and *paccayuppanna-dhammas* of this relation will now be dealt with. All coexistent classes of consciousness and their mental concomitants are, each, mutually termed *panccaya* and *paccayuppanno-dhammas*. So also are the mental aggregates of rebirth and the basis of mind, which conexist with rebirth; and so also are the Great Essentials, mutually among themselves. All the material qualities born of Kamma at the moment of rebirth and all the material qualities which are born of mind, during life, at the nascent instant of each momentary state of consciousness (which is capable of producing material quality), are merely termed the *paccayuppanna-dhammas* of that coexistent consciousness. All the material qualities derived from the Great Essentials are, however, termed the *paccayuppanna-dhammas* of the Great Essentials.

In what sense is *sahajāta* to be understood; and in what sense, *paccaya*? *Sahajāta* is to be understood in sense of coexistence; and *paccaya*, in the sense of rendering help. Here, coexistence means that, when a phenomenon arises, it arises together with its effect; or, in other words, also causes its effect to arise simultaneously. Such is the meaning of coexistence implied here.

For example, when the sun rises, it rises together with its heat and light. And when a candle is burning, it burns together with its heat and light. So also, the relating thing, in arising, arises together with related things.

In this example, the sun is like each of the mental states; the sun's heat like the coexisting mental states; and the sun's light is like the coexisting material qualities. Similarly, the sun is like each of the Great Essentials; its heat, the coexisting Great Essentials; and its light, the coexisting material qualities derived from them. In the example of the candle, it should be understood in a similar way.

End of the Sahajāta-relation.

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7. Aññamañña- Paccaya or the Relation of Reciprocity

What has been spoken of the *paccaya-dhammas* in the classifications of the relation of coexistence, is here (in this relation) the *paccaya* as well as the *paccayuppannadhammas*. All states of consciousness and their mental concomitants are, reciprocally, the *paccaya* and the *paccayuppanna-dhammas*; so are the coexisting Great Essentials; so are the mental aggregates of rebirth; and so is the basis of mind or heart-basis which coexists with the mental *aggregates* of rebirth.

As to the sense implied here, it is easy to understand. However, an illustration will not be uninteresting. When three sticks are set upright leaning against one another at their upper ends, each of them depends on, and is depended on by the other two. As long as one of them remains in such an upright position, so long will all remain in the same position. And, if one of them falls, all will fall at the same time. Exactly so should this relation of reciprocity be understood.

Here, if any one should assert that the mental properties are not able to arise without consciousness rendering them service as their base, we would acknowledge that this is so. Why? Because the function of knowing is predominant among the functions of contact, and so forth, of the mental properties, and, in the Dhammapada, as expounded by the Omniscient Buddha, {mind is predominant" (Manopubbangamā Dhammā, etc.....). And again if any one holds that consciousness also is not able to arise without the mental properties as a correlative, we will support this view. They (mental properties) are concomitant factors of consciousness; therefore consciousness also is not able to arise without its accompanying mental properties. In a similar way are the four Great Essentials to be understood. But the mental qualities derived from them should not be counted as concomitant factors, for they are only derivatives. Then, are the material qualities of life and those born of food, not

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con-comitant factors, seeing that they can exercise, individually, the causal relation of control and that of food? No, they are not. They may be taken as concomitant factors only when the development is in full swing; but not when things are only at the state of genesis. In the relation of reciprocity the arising of concomitants as the stage of genesis is a necessary factor.

End of the Aññamañña-relation

8. Nisaya-Paccaya or the Relations of Dependence

The relation of dependence is of three kinds, 'coexistent dependence', 'basic preexistent dependence', and 'basic objective pre-existent dependence'.

Of these, what is the relation of 'conexistent dependence'? The relation of 'coexistent dependence' embraces all those that are already comprised in the relation of coexistence. Hence the classifications of relation and related things ought here to be understood in the same way as those that have already been set out in the section on the relation of coexistence.

And what is the relation of 'basic pre-existent dependence'? There are six bases...eye, ear, nose, tongue, body and heart. These six bases, during life, are causally related, by way of 'basic pre-existent dependence', to the seven elements of cognition.

The material base itself pre-exists and serves as a standing ground or substratum, and it is therefore called "basic pre-existent dependence". Here, 'basic' is so called because of its being a standing ground or substratum for mind and mental properties. 'To pre-exist' means to exist beforehand-one thought-moment earlier than its related thing.

Here the rebirth consciousness arises in dependence upon the heart-basic that coexists with it, for there is no pre-existent physical basis at that moment. And the first life-continuum arises in dependence upon the same heart-basis which coexists with the

rebirth-consciousness. The second life-continuum arises also in dependence upon the heart-basis which coexists with the first life-continuum, and so on with the rest; that is the third life-continuum arises in dependence upon the heart basis that coexists with the second life-continuum; and so on and on, until comes the moment of death. Thus should be understood the 'basic pre-existent dependence' which relates to the two elements of cognition, the element of apprehension and the element of comprehension.

Just as a violin sounds only when the violin-bow strikes its strings, and not otherwise; so also the five senses awake only when the five kinds of sense-objects enter the five avenues known as 'five bases', and not otherwise.

The impression is possible only at the static period of the object and of the basis. On account of the impression, the life-continuum vibrates for two moments. And, on account of the vibration of the life-continuum, apprehension occurs. On account of apprehension, the five sense-cognitions are able to arise. Therefore, the five sense-bases (eye, ear, etc.), which have arisen at the nascent instant of the past sub-consciousness, are the "basic pre-existent dependences" of the five elements of sense-cognition.

Now, at the time of death all the six bases come into being only at the nascent instant of the seventeenth sub-consciousness, reckoned backward from the dying-consciousness. No new bases occur after that seventeenth sub-consciousness. So, at the time of death, all sub-consciousness, all six-door process-cognitions and consciousness of decease arise in dependence upon these, their respective bases that came into being together with the seventeenth sub-consciousness which has arisen previously to them. This is the causal relation of "basic pre-existent dependence".

What is the causal relation of "basic objective pre-existent dependence"? When one is reflecting and holding the view; "my mind locates itself in dependence upon the matter which in mine, or

myself, or my *atta*’, through craving, conceit, and error; or when one is reasoning or speculating thus: “my mind locates itself in dependence upon matter which is Impermanence, Ill, and No-soul”, there arise mind-door cognitions, such as determining, and so forth. During that time, each of the material bases becomes the standing ground for, and also the object of, each of the material bases becomes the standing ground for, and also the object of, each of the mind-door cognitions. Therefore, such and such a geart-basis is causally related to such and such a consciousness and its concomitants, by way of basic objective pre-existent dependence. Hence the relation of dependence is of three different kinds.

Here, the dependence by way of Suttanta should also be mentioned. We know that men, animals, tree and so forth, stand or rest on the earth; the earth, in turn, on the great mass of air; and the air, on the limitless empty space underneath. We also know that men establish themselves in houses; bhikkhus, in viharas or monasteries; devas, in celestial mansions; and so on with the whole universe. Thus should we understand that everything is causally related to something else by way of dependence.

End of Nissaya-Relation

9. Upanissaya-Paccya or the Relation of Sufficing Condition

The relation of sufficing condition is of three kinds—“objective sufficing condition”, “contiguous sufficing condition” and “natural sufficing condition”. Of these three, the first is the same as objective dominance, and the second as contiguity.

What is “natural sufficing condition”? All past, present and future, internal and external, classes of consciousness together with their concomitants, all material qualities, Nibbāna and concepts (*paññatti*), are natural sufficing conditions, severally related—as the case may be—to all the present classes of consciousness and their concomitants.

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Here, the Buddha who passed away and had entered Nibbāna, His Dhamma, the Fraternity of His sanctified disciples, and the successions of the recognized Fraternity, are causally related to us, of later generation by way of natural sufficing condition, for the cultivation of good. In the same way, our forefathers in their respective capacities as parents, teachers, wise monks and brahmins, eminent philosophers, and powerful and august kings, are also causally related to the succeeding generations by way of natural sufficing condition, either for the cultivation of good or of evil, or for the experience of pleasure or of pain. For which reason, they established or propounded various laws and sayings, moral and immoral, and also worldly institutions—both for the welfare and otherwise of the succeeding generations. The future generations also follow their paths and adopt their customs by doing acts of charity, by observing the precepts, and so forth; by practicing the moral and social laws of the world; by adhering to various religious beliefs; by taking up various kinds of occupations; by studying various branches of arts and science; by governing hamlets, villages and towns; by being agriculturists in the field and on the farm; by digging lakes, ponds and wells; by building houses; by making carriages and carts; by building boats, steamers and ships; and by seeking for and accumulating wealth, such as silver, gold, precious stones, pearls and so forth and so on. Thus the world has developed unceasingly.

The future Buddha (Metteyya), His Dhamma and His Fraternity are natural sufficing conditions, being causally related to the present generation, for the acquirement of virtues, and the gaining of merit. Supremacy, wealth, power, prosperity—which are to be gained in the future—are also natural sufficing conditions, related to the present generation for the putting forth of efforts of all sorts. The acquirement of happy existence and wealth and the attainment of Path, Fruition and Nibbāna, which are to be enjoyed in the future, are also natural sufficing conditions, related to the present generation

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of men for the development of such forms of merit as charity, virtue and so on. With the hope of reaping crops in winter, men till the soil and sow seeds in the rainy season; or do various kinds of work, which incur labour and intellect, with the hope of getting money upon their completion of the work. Now, the crops to be reaped and the money to be got, are future natural sufficing conditions, related to the acquisition of crops and money. In the same manner, most people in the present life do many good deeds, realizing that they will reap the fruits of their deeds. In some life hereafter. In this case, the fruits which will be reaped in future are future natural sufficing conditions, related to the deeds done in the present life. Deeds done before are also past natural sufficing conditions, related to the fruits which are to be reaped in the future. Thus we see that the future natural sufficing condition is as large and wide as the past.

The living Buddha, His Dhamma, and so on, are present natural sufficing conditions, being related to the present living men, Devas and Brahmas; and so are living parents to living sons and daughters, and so on. The present natural sufficing condition is thus obvious and easy to understand.

Internal natural sufficing conditions are those that exist in an animate person, such as the Buddha, and so forth. External natural sufficing conditions are conditions, such as lands, mountains, rivers, oceans and so on, which serve as resting places for the existence of life (sentient beings); or such as forests, woods, trees, grasses, grains, beans and so forth; or such as the moon, the sun, the planets, the stars and so on; or such as rain, fire, wind, cold, heat, and so forth, which are useful and advantageous to life in one way or other. All these are the more powerful sufficing conditions, either for the accomplishment of good or for the spreading of evil; either for the enjoyment of pleasures or for the suffering of pains.

Those with an earnest desire to enter Nibbāna in the present life, work out the factors of enlightenment. Those with an ardent

hope to enter Nibbāna in the lives to come when Buddhas will appear, fulfil the perfections. Here, Nibbāna is the more powerful sufficing condition for the cultivation of these tasks.

A large variety of concepts or names-and notions, commonly employed, or found in the Tipiṭakas of the Buddha, are also sufficing conditions for the understanding of many things.

In fact, all conditioned things here come to be only when there are present causes or conditions for the same; and not otherwise. And they stand only if there are present causes for their standing; otherwise they do not. Therefore, causes or conditions are needed for their arising as well as for their maintenance. However, Nibbāna and concepts are things, unconditioned, without birth and genesis, everlasting and eternal; therefore, no cause are needed for their arising and maintenance.*

The Moral is causally related to that which is moral by way of sufficing condition. A clear exposition of this is given in the Paṭṭhāna" where it is said: "Through faith one gives charity, observes the precepts and so on." Similarly, that moral is causally related to immoral - and unspecified** or unmoral to unmoral _ by way of sufficing condition, is made clear by these expositions: - "Through lust one commits murder, theft and so on" and "Through suitable climate and food" one enjoys physical health and so forth". The Moral is also causally related to that which is immoral by way of

* That is to say, Nibbana and concepts (or more properly" concept-terms) to not enter time, and therefore are not subject to time's nature, change. They do not "arise"; therefore they do not "cease". They are "everlasting and eternal" in the sense of being extra-temporal" not in the vulgar sense of being endlessly continuous in time.

** Here abyakata is rendered as "unspecified" or "unmoral". It is explained in the commentary as Kusala-akusalabhavena akathita, annabhavena kathita; i.e." not to be called as moral or immoral, but to be resultant and inoperative consciousness and all material qualities, as well as Nibbana - Translator.

more powerful sufficing condition. This is to be understood from the following exposition:- "One may give charity, and there upon exalt oneself and revile others. In the same manner, having observed the precepts, having attained concentration of mind, and having acquired learning, one may exalt oneself and belittle others".

The Moral is also causally related to that which is unmoral by way of more powerful sufficing condition. All good deeds done in the four planes (these four planes are the spheres of Kāma, Rūpa, Arūpa and Lokuttara), and all actions connected with doing good are related, by way of more powerful sufficing condition, to way of more powerful sufficing condition, to unmorals of the resultant kind, producible at a remote period. Those who practise for the Perfection of charity, suffer much physical and mental pain. Similarly, those who practise for such other Perfections (Pāramitās) as of morality, abnegation, wisdom, perseverance, patience, sincerity, resolution, love, and resignation, suffer the same. It is likewise with those who practise the course of Jhāna and Magga ("supernormal thought" and the Path).

Immorals are also causally related, by way of more powerful sufficing condition, to morals. For instance, some on this earth, having done wrong, repent their deeds and better themselves to shun all such evil deeds, by cultivating such moral acts as giving charity, observing the precepts, practising Jhānas and Maggas. Thus the evil deeds they have done are related, by way of stronger sufficing condition, to the moral acts they cultivate later.

Immorals are also causally related, in by way of more powerful sufficing condition, to unmorals. For instance, many people in this world, having been guilty of evil deeds, are destined to fall into one of the four planes of misery, and undergo pains of suffering which prevail there. Even in the present life, some, though their own misdeeds or the misdeeds of others, have to bear a great deal of distress. Some, however, enjoy a large variety of pleasures with the money they earn by their misconduct. There are also many who

suffer much on account of lust, hate, error, conceit, and so forth.

Unmorals are also causally related by way of more powerful sufficing condition to morals. Having become possessed of great wealth, one gives charity, practises for the perfection of good morals, fosters wisdom, and practises the religious exercises in a suitable place, such as a monastery, a hollow place, a cave, a tree, a forest, a hill, or a village, where the climate is agreeable and food is available.

Unmorals are also causally related by way of more powerful sufficing conditions to immoralities. Being equipped with eyes, many evils are born of sight within oneself. A similar explanation applies to our equipment with ears, etc; so also as regards hands, legs, swords, arms, etc. It is thus, that sufficing condition is of three kinds.

Sufficing condition by way of Suttanta*, may also be mentioned here. It is found in many such passages in the Piṭakas as, "Through intercourse with virtuous friends", "Through association with sinful companions", "By living in the village", "By dwelling in the forest" and so forth. In short, the five cosmic orders (pañca-niyāma-dhammā) are the stronger sufficing conditions relating to the three worlds—the animate world, the inanimate world, and the world of space, to go on unceasingly through eons of time. This also has been expounded at length by us in the Niyāmadīpanī.**

Why is *ārammaṇūpanissaya* so called? It is so called because the dominant object acts as a main basis for subjects (*ārammaṇika*).

Why is *anatarūpanissaya* so called? It is so called because the preceding consciousness acts as a main basis for the arising of its immediate succeeding consciousness. The preceding consciousness is just like the mother; and the succeeding one, the son. Here, just as

* That is "sufficing condition" as set forth in the names of the Suttas or general discourses of the Buddha, as distinguished from the manner in which it is dealt with in the Abhidhamma section of the Scriptures.

** Niyāmadīpanī was written by the late Ven. Ledi Sayadaw and translated into English by Ven. U Nyama and Dr. Barua.

the mother gives birth to the son who owes his existence to her in particular, so also the preceding consciousness gives birth to the succeeding one which owes its existence particularly to its predecessor.

Why is *pakatūpanissaya* so called? It is so called because it is naturally known to the wise as a distinct sufficing condition. Here, something further requires to be said. The influence of a sufficing condition in contiguity, pervades only its immediate successor; but that of a natural sufficing condition can pervade many remote ones. Therefore, what is this present life has been seen, heard, smelt, tasted, touched and experienced in days, months, years, long gone by, takes form again at the mind-door, even after a lapse of a hundred years, if a sufficient cause is available. And so people remember their past, and can utter such expressions as "I saw it before", "I heard it before", and so on. These beings, whose birth is apparitional*, also remember their former existences; likewise, some amongmen, who are gifted with the memory of their former existences, can do so. If one out of a hundred thousand objects experienced before, be met with afterwards, many or, it may be, all of them reappear in the process of thought.

End of the Upanissa-Relation.

* Beings whose coming into-existence takes place in any other mode than the ordinary one of birth from parents, what occidentals might call "supernatural beings", though not all of them are to be understood as superior to man, in any vital respect. Many are inferior to man; in power and faculty, as well as in the opportunities open to them of winning, Nibbana __ Translator.

10. Purejāta-Paccaya or The Relation of Pre-Existence

The relation of pre-existence is of three kinds—basic pre-existence, objective pre-existence, and basic objective pre-existence.

Of these, the first and the last have already been dealt with, under the heading of Nissaya, in the foregoing section on the Nissaya relation.

Objective pre-existence is the name given to the present eighteen kinds of material qualities of the determined class (nipphanna). Of these, the present five objects (visible form, sound, and so forth) are causally related, always by way of objective pre-existence, to those thoughts which are capable of taking part in the five-door processes. Just as the sound of the violin only arises when it is played with a bow, and the sounding necessitates the pre-existence of both the violin strings and the violin bow; so also those thoughts which take part in the five-door processes, spring into being, owing to the presentation of the five objects of sense at the five doors, which are no other than the five bases. The presentation is possible only when the door and the object are in their static stages. Those five objects not only present themselves at the five doors of the five senses at that static period, but they also present themselves at the mind-door. On this account, the life-continuum vibrates for two moments, and then ceases; and the cessation of the life-continuum gives rise to a consciousness-series. This being so, the consciousness-series in any process cannot arise without the pre-existence of the objects and of the bases. The eighteen kinds of determined material qualities are either past, because they have ceased; or future, because they have not yet arisen; or presents, inasmuch as they are still existing. All of them, without distinction, may be objects of the mind-door cognitions. But, among them, only the present objects act as objective pre-existence. And if a thing in any distant place, or

concealed from sight, itself existing, becomes an object of mind, it also may be called a present object.

End of the Purejāta-Relation.

11. Pacchājāta-Paccaya or The Relation of Post-Existence

Every posterior consciousness that springs into being, causally relates to the still existing group of prior corporeal qualities born of the Four Origins* (*Kamma, citta, utu, āhāra*), by way of post-existence, in helping them to develop and thrive. For example, the rain-water that falls every subsequent year, renders service by way of post-existence to such vegetation as has grown up in previous years, in promoting its growth and development.

Here by “every posterior consciousness” are meant all classes of consciousness beginning from the first life-continuum to the final dying-thought. And, by “prior corporeal qualities” are meant all corporeal qualities born of Four Origins starting from the group of material qualities born of *kamma*, which co-exist with the rebirth-conception.

The fifteen states of the life-continuum starting serially from the first life-continuum which has arisen after the rebirth-conception causally relate by way of post-existence to the group of material qualities born of *kamma*, which co-exist with the rebirth-conception. As to the rebirth-conception, it cannot be a causal relation by way of post-existence; for it co-exists with the group of corporeal qualities born of *kamma*. Similarly, the sixteenth life-continuum cannot become a causal relation by way of post-existence; for it comes into existence only when that group of material qualities reaches the stage of dissolution. Therefore, these are “the fifteen states of the life-continuum” which causally relate as above.

* Here, the origins of material qualities are meant. The word "Origin" is used in the sense of Darwin as on the Origin of Species".

At the static moment of the rebirth-conception, there spring up two groups of material qualities, born of *kamma*, and born of temperature^{*}; and the same at the arrested moment. But at the nascent moment of the first life-continuum, three groups spring up: that born of *kamma*, that born of temperature, and that born of mind. When oḷā (the nutritive essence) of the food eaten, spreads all through the body, the corporeal nutritive essence absorbs the stimulant, and produces a group of material qualities. From that time onward, the groups produced by the Four Origins spring up incessantly, like the flame of a burning lamp. Leaving out the nascent moment, so long as these groups stand at their static stage, every one of the posterior fifteen classes of consciousness renders them help by way of post-existence.

Vuḍḍhivirūḥhīyā means “for the gradual development and progress of the series of corporeal qualities born of the Four Origins”. Therefore, if they, the four kinds of corporeal groups, are repeatedly related by (*lit.* do repeatedly obtain) the causal relation of post-existence, then they leave behind them when their physical life-term has expired, a powerful energy—an energy adequate to produce the development, progress and prosperity of the subsequent series of groups.

End of the Pacchājāta-Relation.

12. Āsevana-Paccaya or the Relation of Habitual Recurrence

The forty-seven kinds of mundane apperceptions comprising the twelve classes of immoral consciousness, the seventeen mundane classes of moral consciousness, and the eighteen classes of inoperative consciousness (obtained by excluding the two classes of

* Here, utu (li. season) has been redereed as "temperature", It may also be rendered by popular acceptance, as "physical change". "caloric energy", "heat and cold", etc.

consciousness, called “Turning towards”, *āvajjana*, from the twenty), are here termed the causal relation of habitual recurrence. When any one of these arrives at the apperceptional process (*i.e.*, the sequence of seven similar states of consciousness in the process of thought) every preceding apperception causally relates itself by way of habitual recurrence to every succeeding apperception. The related things, *paccayuppanna-dhammas*, comprise the succeeding apperceptions as stated above, as well as the Four Paths.

In what sense is the term *āsevana* to be understood? It is to be understood in the sense of habituating by constant repetition or of causing its *paccayuppanna-dhammas* to accept its inspiration, for them to gain greater and greater proficiency, energy and force. Here *paṇṇabhāva* means proficiency of the succeeding apperceptional thoughts in their apperceptive functions and stages; just as one who reads a lesson many times becomes more proficient with each new reading.

Parivāso literally means perfuming, or inspiring. Just as a silk cloth is perfumed with sweet scents, so also is the body of thought, so to speak, perfumed, or inspired, with lust, hate, and so forth; or with disinterestedness (*arajjana*) amity (*adussana*), and so on. Although the preceding apperception ceases, its apperceptional force does not cease; that is, its force pervades the succeeding thought. Therefore, every succeeding apperception, on coming into existence, becomes more vigorous on account of the former’s habituation. Thus the immediate preceding thought habituates, or accustoms its immediate successor to accept its habituation. However, the process of habitual recurrence usually ceases at the seventh thought; after which either resultant thought-moments of retention follow, or subsidence into the life-continuum takes place.

Here, habitual recurrence, as dealt with in the Suttanta, ought to be mentioned also. Many passages are to be found in several parts of the Sutta Pitaka. Such are:- “Satipaṭṭhānam bhāveti”, “one

cultivates the earnest applications in mindfulness”; “Sammappadhānam bhāvetī”, “one cultivates mindfulness, a factor of Enlightenment”; “*Dhamma-vicaya-sambojjhangam bhāvetī*”, “one cultivates the ‘investigation of truth’, a factor of Enlightenment; ‘Sammādiṭṭhim = bhāveti, ‘one cultivates the right view’; “*Sammā-sankappam bhāvetī*”, “one cultivates right aspiration; and so on. In these passages, by “bhāveti” is meant, to repeat the effort either for one day, or for seven days, or for one month, or for seven months, or for one year, or for seven years.

Moral and immoral actions, which have been repeatedly performed or cultivated, or many times done in former existences, causally relate by way of habitual recurrence, to moral and immoral actions of the present existence, for their greater improvement and worsening respectively.

The relation which effects the improvement and the worsening respectively of such moral and immoral actions, at some other distant time or in some future existence, is called sufficing condition; but the one which effects this only during the apperceptional process, is called habitual recurrence.

In this world, there are clearly to be seen always, many incidental results or consequences following upon great achievement in art, science, literature, and so forth, which have been carried out in thought, word, and deed, continuously, repeatedly and incessantly.

As such a relation of habitual recurrence is found among all transient phenomena, manly zeal and effort, exerted for a long period of time, have developed to such a high degree that many great and difficult labours have reached complete accomplishment and that even Buddha-hood has been attained.

End of Āsevana-relation

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13. Kamma Paccaya, or The Relation of Kamma

The relation of kamma is of two kinds, coexistent kamma and asynchronous kamma.

Of these two all volitions; moral, immoral and unmoral, which consist of three timephases; constitute the causal relation of coexistent kamma. Their related things are:- All classes of consciousness and their mental concomitants in coexistence with volition; material qualities born of Kamma, which arise simultaneously with the rebirth-conception; and material qualities produced by mind during the term of life.

Past moral and immoral volitions constitute the causal relation of asynchronous kamma. Their related things are the thirty-seven classes of mundane resultant consciousness and their mental concomitants, and all the material qualities born of kamma.

Why is *kamma* so called? It is so called on account of its peculiar function. This peculiar function is nothing but volition (or will) itself, and it dominates every action. When any action of the through, word, or body, takes place, volition (or will) determines, fashions, or causes its concomitants to perform their respective functions simultaneously. For this reason, volition is said to be predominant in all actions. Thus *kamma* is so called on account of its peculiar function. Or, to define it in another way, *kamma* is that by which creatures do (or act). What do they do then? They do physical work, vocal work, and mental work. Here, by "physical work", is meant standing, sitting, and so forth; stepping forward and back ward and so on" and even the opening and the shutting of the eye-lids. Vocal work means producing vocal sounds. Mental work means thinking wisely or badly; and, in short, the functions of seeing, hearing and so forth, with the five senses. Thus all the action of beings are determined, by this volition. Therefore is called *kamma*.

Sahajāta is that which comes into being simultaneously with its related things. *Sahajātakamma* is a coexistent thing, as well as a

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kamma. *Sahajātakamma-paccāya* is a causal relation standing (to its effect) by way of coexistent kamma.

Nānākhamkam is a thing differing in point of time from its effects. That is to say, the time when the volition arises is one, and the time when its effects take place is another; or, in other words, the volition is asynchronous. Hence asynchronous volition is a volition that differs in point of time from its effect. So *Nānākhantakamma-paccāya* is a causal relation standing (to its effects) by way of asynchronous kamma. The volition which coexists with the Ariyan Path, only at the moment of its ceasing, immediately produces its effect, and so it also is asynchronous.

Here, a moral volition such as predominates in charity, for instance, is causally related to its coexistent mind and mental qualities produced by the same mind by way of coexistent kamma. It is also causally related, by way of asynchronous kamma, to the resultant aggregates of mind and material qualities born of that kamma, which will be brought into existence at a distant period in the future. Thus a volition, which is transmuted into a course of action entailing moral and immoral consequences, is causally related to its related things by way of two such different relations, at two different times.

In this asynchronous kamma relation, the kamma signifies quite a peculiar energy. It does not cease though the volition ceases, but it latently follows the sequences of mind. As soon as it obtains a favourable opportunity, it takes effect immediately after the dying thought has ceased, by transmuting itself into the form of an individual, in the immediately following existence. But, if it does not obtain any favourable opportunity, it remains in the same latent mode for many hundreds of existences. If it obtains a favourable opportunity, then what is called 'sublime kamma', takes effect, upon the next existence in the Brahmā-loka, by transmuting itself into the form of Brahmā

Deva; and it is so matured that it exhausts itself at the end of this second existence, and does not go any further.

End of Kamma-Relation

14. Vipāka-Paccaya or the Relation of Effect

Thirty-six classes of resultant consciousness and their concomitants, are the relation of effect. As they are mutually related to one another, the related things embrace all of them, as well as the material qualities born of kamma at the time of conception, and those produced by the resultant consciousness during life.

In what sense is *vipāka* applied? It is applied in the sense of *vipaccana*, which means a change of state from infancy or youth to maturity. Whose tenderness and maturity are meant? What is meant of the former is the infancy of the past volition, which is known as asynchronous kamma. By maturity, also, is meant the maturity of the same kamma.

Here, it should be understood that each volition has four *avattthās*, or time-phases—*cetanāvatthā*, or the genesis of volition; *kammāvatthā*, or the genesis of volition; *kammāvatthā*, or the continuance of volition; *nimittāvatthā*, or the representation of volition, and *vipākāvatthā*, or the final result. Here, although the volition itself ceases, its peculiar function does not cease, but later follows the series of thought. This is called *kammāvatthā*, or the continuance of volition.

When it obtains a favourable opportunity for fruition, the kamma represents itself to the person about to die. That is to say, he himself feels as if he were giving charity, or observing the precepts, or perhaps killing some creatures. If this kamma fails to represent itself, a symbol of it is represented. That is to say, he himself feels as if he were in possession of the offerings, the gifts, the weapons, and so on; or anything with which he had committed such kamma in the

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past. Or, sometimes, there is represented to him the sign of the next existence where he is destined to open his new life. That is to say, such objects as the abodes or palaces of the Devas, or the fires of the Niraya-worlds, or what-not; which—as it will be his lot to obtain, or to experience, such in the existence immediately following—enter the fields of presentation through the six doors. These are called *nimittāvatthā*, the representation of the volition.

Now, how are we to understand the *vipākāvatthā*? If a person dies with his attention fixed upon one of these three classes of objects, either on the kamma itself or on the sign of it, or on the sign of destiny; it is said that kamma has effected itself, or has come to fruition, in the immediately new existence. It has transmuted itself into a personality, and appears, so to speak, in the form of a being in the new existence. This is called the *vipākāvatthā*, or the final result. Here, in the first three *avathās*, the volition is said to be in the state of infancy or youth.*

The last one shows that the volition has arrived in maturity, and can effect itself. Therefore, as has been said, *vipaccana* means a change of state from infancy or youth to maturity. Thus *vipāka* is the name assigned to the states of consciousness and their concomitants, which are the results of the volitions; or to the matured volitions themselves.

Just as mangoes are very soft and delicate when they are ripe; so also the resultant states are very tranquil, since they are inactive and have no stimulus. They are so tranquil that the objects of sub-consciousness are always dim and obscure. On reviving from sub-consciousness, one has no consciousness of what its object was. For this reason, there is no possibility of occurrence of a process of thought, which can reflect the object of the sub-consciousness thus:

* Ledi Sayadaw has not explained the cetanavatha. But it is easy enough to understand, since it is the commission of the initial volition or kamma.

“Such and such an object has been met with in the past existence”,—although, in sleep at night, the sub-consciousness takes for its object one of the three classes of objects (kamma, the symbols of kamma, and the symbols of one’s future destiny), which had been experienced before, at the time of approaching death, in the immediately preceding existence. Hence, it is, that one knows nothing about any object from a past existence, either in sleep or in waking. Thus the mutual relationship by way of inactivity, non-stimulation, and tranquillity, is termed the function of *Vipāka*.

End of Vipāka-Relation.

15. Āhāra-paccaya or the Relation of Food

The relation of food is of two kinds—material and immaterial. Of these, material food connotes the nutritive essence (or what is called edible food), which again is subdivided into two kinds—internal and external.

All the natural qualities born of the Four Causes*, pertaining to those creatures who live on edible food, are here the *paccayuppanna-dhammas* related to the two kinds of material food.

As to immaterial food, it is of three different kinds:— contact, volitional activity of mind and consciousness. These kinds of immaterial food, or *paccayadhammas* are causally related to the coexistent properties, both mental and material, which are their corresponding *paccayuppanna-dhammas*.

In what sense is *āhāra* to be understood? *Āhāra* is to be understood in the sense of ‘holding up strongly’, which means “causing to exist firmly”. That is to say, a relating thing nourishes its related thing so as to enable it to endure long, to develop, to flourish, and to thrive, by means of support. Though the causal relation of

* The Four Causes are (1) Kamma, (2) Citta (Consciousness), (3) Utu (Temperature) and (4) Āhāra (Nutriment)

food possesses a producing power, the power of support is predominant here.

Here, the two material foods are called *āhāra*, because they strongly hold up the group of internal material qualities born of the Four Causes, by nourishing them so that they may exist firmly, endure long, and reach uncurtailed the bounds (or limits) of their life-term.

Contact is an *āhāra* also, because it strongly holds up its coexistent things, and enables them to stand firmly and endure long by nourishing them with the essence extracted from desirable and undesirable objects. Volitional activity of mind, or (in a word) will, is an *āhāra* in that it furnishes courage for the execution of deeds, words, and thoughts. And consciousness is an *āhāra* also, inasmuch as it predominates in all thinking about an object. These three immaterial foods, in supplying nourishment to the coexistent mentals, also affect the coexistent materials.

Āhāra here, may also be explained after the Suttanta method. Just as birds, ascertaining where their quarters are, fly with their wings through the air from tree to tree and from wood to wood, and peck at fruits with their beaks, thus sustaining themselves through their whole life; so also beings—with the six classes of consciousness, ascertaining objects; with the six kinds of volitional activity of mind, persevering to get something as an object; and with the six kinds of contact, making the essence of objects appear—either enjoy pleasure or suffer pain. Or, solely with the six classes of consciousness, comprehending objects, they avail themselves of forming, or becoming, body and mind. Or, solely with the contacts, making objects appear in order that feelings may be aroused through the same, they cultivate craving. Or, committing various kinds of deeds through craving accompanied by volitions, they migrate (so to speak) from existence to existence. Thus should be understood how extensive the functioning of the different foods is.

End of the *Āhāra*-Relation

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16. Indriya-Paccaya or the Relation of Control

The relation of control is of three kinds—namely, coexistence, pre-existence and physical life.

Of these, the *paccaya-dhammas* of the first kind* are the fifteen coexistent controls, namely, psychic life, consciousness, pleasure, pain, joy, grief, hedonic indifference, faith, energy, mindfulness, concentration, reason, the thought: “I-shall-come-to-know-the-unknown (Nibbāna)”, the thought: “I know”, and the thought: “I-have-known”. The *paccayuppanna-dhammas* are their coexistent properties, both mental and material.

The *paccaya-dhammas* of the second kind are the five sentient organs—the eye, the ear, the nose, the tongue and the body. The *paccayuppanna-dhammas* are the five senses together with their concomitants.

The *paccaya-dhamma* of the third kind is only one, namely physical life itself. And all kamma-born material qualities, with the exception of physical life itself, are its *paccayuppanna-dhammas*.

In what sense is *indriya* to be understood? It is to be understood in the sense of “exercising control over”, Over what does it exercise control? It exercises control over its *paccayuppanna-dhammas*. In what function? In their respective functions.

Psychic life exercises control over its coexistent mental properties in infusing life, that is, in the matter of their prolongation by continuity. Consciousness exercises control in the matter of thinking about an object. The functioning of the rest has been explained in our recent *Indriya-Yamaka-Dīpanī*.

Here, some may put a question like this:— “why are the two sexes** - the female and the male- , which are comprised in the

* Of these, the last three are confined to Lokuttara alone. And of these three, the first is the knowledge pertaining to the First Path, the second that pertaining to the last three. Paths and the first three Fruition and the third pertaining to the last Fruition only.

** See Compendium, Part. VIII.

category of controls, not taken in this relation as *paccaya-dhammas*? The answer is: Because they have none of the functions of a *paccaya*. A *paccaya* has three kinds of functioning, namely, producing, supporting and maintaining. Here, If a is causally related to B in B's arising, A's functioning is said to be that of producing: for had A not occurred, the arising of B would have been impossible. The functioning of Anantara may be instanced here. Again, if A is causally related to B in B's existence, development and prosperity. A's functioning is said to be that of supporting: for if A did not happen B would not stand, develop and flourish. The relation of Pacchājāta will serve here as an example. And, if A is causally related to B in B's prolongation by continuity. A's functioning is said to be that of maintaining; for if A did not exist B's prolongation would be hampered, and its continuity would also be broken. The functioning of physical life will illustrate this. Now, the two sexes do not execute any one of the said three functions. Therefore they are not taken as a *paccaya-dhamma* in this relation of control. If this be so, must they still be called controls? Yes, they must be called controls. Why, Because they have something of controlling power. They control the body in its sexual structure (*linga*), in its appearance (*nimitta*), in its characters (*kutta*), and in its outward dispositions (*ākappa*). Therefore, at the period of conception, if the female sex is produced in a being, all its personality, i.e., the five aggregates produced by the Four Causes (kamma, and so forth) tends towards femininity. The whole body, indeed, displays nothing but the feminine structure, the feminine appearance, the feminine character, and the feminine outward disposition. Here, neither does the female sex produce those qualities, nor support, nor maintain them. But, in fact, when the body (i.e. the five aggregates) has come into existence, the sex exercises control over it as if it (sex) were giving it the order to become so and so. All the aggregates also become in conformity with the sex, and not out of conformity. Such is the controlling power of the female sex in the

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feminine structure. In the same manner the male sex exercises control in the masculine structure. Thus the two sexes have controlling function in the structures, hence they may be called controls.

With regard to the heart-basis, though it acts as a basis for the two elements of mind-cognition, it does not control them in any way. For, whether the heart is limpid or not, the elements of mind-cognition in a person of well-trained mind never conform to it.

End of the Indriya-Relation.

17. Jhāna-Paccaya or the Relation of Jhāna

The seven constituents of *jhāna* are the *pacādyā-dhammas* in the relation of *jhāna*. They are:— *Vitakka* (Initial Application), *vīcāra* (Sustained Application). *Pīti* (Pleasurable Interest), *somanassa* (Joy), *domanassa* (Grief), *upekkhā* (Hedonic Indifference) and *ekaggatā* (Concentration in the sense of capacity to individualise). All classes of consciousness (with the exception of five senses), their concomitants and material qualities in coexistence with the seven constituents, are the *paccayuppanna-dhammas* here.

In what sense is *jhāna* to be understood? *Jhāna* is to be understood in the sense of closely viewing or actively looking at; that is to say, going close to the object and looking at it mentally. Just as an archer—who from a distance is able to send or thrust an arrow into the bull's eye of a small target—holding the arrow firmly in his hand, making it steady, directing it towards the mark, keeping the target in view, and attentively looking, or rather aiming at it, sends the arrow through the bull's eye or thrusts it into the latter; so also, in speaking of a Yogī or one who practises *Jhāna*, we must say that he, directing his mind towards the object, making it steady-fast, and keeping the *Kasina* object in view, thrusts his mind into it by means of these seven constituents of *Jhāna*. Thus, by closely viewing them, a person carries out his action of body, of word, and mind,

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without failure. Here, “action of body” means going forward and backward, and so forth; “action of word” means making vocal expressions, such as the sounds of alphabets, words and so forth; “action of mind” means being conscious of objects of any kind. So no deed, such as giving charity or taking life, can be executed by a feeble mind lacking the necessary constituents of *Jhāna*. It is the same with all moral and immoral deeds.

To have a clear understanding of its meaning the salient characteristic mark of each constituent of *Jhāna* should be separately explained. *Vitakka* has the characteristic mark of directing the concomitant properties towards the object, and it, therefore, fixes the mind firmly to the object. *Vicāra* has the characteristic mark of reviewing the object over and over, and it attaches the mind firmly to the object. *Pīti* has the characteristic mark of creating interest in the object, and makes the mind happy and content with it. The three kinds of *vedanā* i.e. Joy, grief and indifference have the characteristic marks of feeling the object, and they also fasten the mind as regards experiencing the essence of desirable, undesirable and neutral objects. *Ekaggatā* has the characteristic mark of concentration and it also keeps the mind steadfastly fixed on the object.

End of the *Jhāna*-Relation.

18. Magga-Paccya or the Relation of Path

The twelve path-constituents are the *paccaya-dhammas* in this relation of *Magga*. They are:— Right Views, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Mindfulness, Right Concentration, Wrong Views, Wrong Aspiration, Wrong Endeavour, and Wrong Concentration. There are, however, no distinct mental properties to which to assign the terms, Wrong Speech, Wrong Action and Wrong Livelihood. These are but other names for the four immoral aggregates (*akusala-khandha*), which

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appear under the names of lying and so forth. Therefore they are not taken as distinct path-constituents. All classes of consciousness and mental concomitants conditioned by *hetu*, and all material qualities in coexistence with the *hetu*-conditioned mind, are *paccayuppanna-dhammas*.

In what sense is *Magga* to be understood? It is to be understood in the sense of path, that is, as the means of reaching the realm of misfortune or the realm of Nibbāna. The eight path-constituents (Right Views, and so on) lead to Nibbāna. The four wrong path-constituents lead of the realm of misfortune.

Now the functioning of *Jhāna* is to make the mind straight, steadfast, and ecstatic* in the object, “Ecstatic mind” means mind that sinks into the *kasina*-object, and so forth, like a fish in deep water. The functioning of *Magga* is to make kammic volition in the “way-in” to the circle of existence and *Bhāvanic* volition in the “way-out” of the circle, straight and steadfast, issue in a course of action, develop, flourish and prosper, and reach a higher plane. This is the distinction between the two relations.

Here, the kammic volition which can produce a rebirth—since it has worked out in moral and immoral acts such as taking life, and so forth—is spoken of as *kammapathapattā*. And the *bhāvanic* volition, which arrives at the higher stages, that is proceeds from the sensuous stage to the transcendental one, through a succession of higher and higher stages, by the power of an orderly succession of training-practices (*bhāvanā-nukamma*), even within the brief period occupied by one bodily posture, is spoken of as *bhummantarapatta*.

To understand this relation, the characteristic mark of each of the path-constituents should also be separately explained in the manner shown in the Relation of *Jhāna*.

End of the Magga-Relation

* Standing out of, or going beyond, its normal mode.

19. Sampayutta-Paccaya or the Relation of Association

The relations of association and dissociation form a pair. So also do the relations of presence and absence, and of abeyance and continuance. These three pairs of relations are not special ones. They are only mentioned to show that, in the foregoing relations some *paccaya-dhammas* causally relate themselves to their *paccayuppana-dhammas*, by association, and others by dissociation, some by presence and others by dissociation; some by presence and other by absence; some by abeyance and others by continuance.

Here also in such passages as: "Atthi ti kho, Kaccāna, ayam eko anto; nathī ti kho dutiyo anto *ti*,"* the words atthi and natthi are meant to indicate the heretical views of eternalism and annihilationism. Therefore, in order to prevent such interpretations, the last pair of relations is mentioned.

All classes of consciousness and mental properties mutually relate themselves to one another by way of association. In what sense is "*sampayutta*" to be understood? *Sampayutta* is to be understood in the sense of association, or through coalescence, by the four associative means, namely, simultaneous arising, synchronous cessation, simultaneous arising, synchronous cessation, mono-basic, and mono-object. Here, by *ekibhāvam goto* (or coalescence), it is meant that the consciousness of sight coalesces with its seven mental properties so thoroughly that they all are unitedly spoken of as sight. These eight mental states are no longer spoken of by their special names, for it is indeed a difficult matter to know them separately. The same explanation applies to the other classes of consciousness.

End of the Sampayutta-Relation

* "Certainly O Kaccāna, (The Soul) exists is the one extreme, and (The Soul) does not exist is the second extreme.

This is a passage where the problem of Soul, Self or Ego is discussed as the its existence or non-existence as a real personal entity.

20. Vip̐payutta-Paccaya or the Relation of Dissociation

The relation of dissociation is of four different kinds, namely, coexistence, basic pre-existence, basic objective pre-existence, and post-existence. Of these four, the *paccaya* and *paccayuppanna-dhammas* of the coexistent dissociation may be either, mental or physical in accordance with what has been shown in the relation of coexistence. Therefore a mental is casually related to a physical, by way of coexistent dissociation and *viceversa*. A “mental”, here, when spoken of a *paccaya*, means the four mental aggregates, namely, sensation, perception, mental functionings and consciousness, during life; and a “physical”, when spoken of as *paccayuppanna*, means material qualities produced by mind. Again a “physical”, when spoken of as a *paccaya*, means the heart-basis at the moment of conception, and a “mental”, when spoken of as *paccayuppanna*, means the four mental aggregates belonging to rebirth.

The remaining three kinds of dissociation have already been explained.

End of the Vip̐payutta-Relation

21. Atthi-Paccaya or the Relation of Presence

The relation of presence is of seven different kinds, namely, coexistence, basic pre-existence, objective pre-existence, basic objective pre-existence, post-existence, material food, and physical life-control.

Of these, the relation of coexistent presence is that of mere coexistence. A similar interpretation should be made for the remaining six, for which the equivalent relations that have already been explained are to be referred to. the classifications of relating and related things have already been dealt with , above, in each of the relations concerned.

Why is *atthi-paccaya* so called? *Atthi-paccaya* is so called, because it causally relates itself to its effect by being present in the three phases of time called *khama*.

End of the Atthi-Relation

22. Natthi-Paccaya.

23. Vigata-Paccaya

24. Avigata-Paccaya

OR

The Relation of Abeyance,

The Relation of Absence,

The Relation of Continuance.

The relation of absence is entirely the relation of contiguity; so is the relation of abeyance. The relation of continuance is also the same as the relation of presence. The words “*atthi*” and “*avigata*” have the same meaning; so also the words “*natthi*” and “*vigata*”

End of the Natthi-, the Vigata-, and the Avigata-Relation

END OF THE EXPOSITION OF RELATIONS.

**PACCAYA-SABHĀGO OR THE SYNTHESIS OF
RELATIONS.**

The synthesis of relations will now be stated.

The relation of *sahajāta* (conexistence) may be specified as being of fifteen kinds—*ie* four superior *sahajātas*, four medium *sahajātas*, and seven inferior *sahajātas*. The four superior *sahajātas* comprise ordinary *sahajāta*, *sahajātanissaya* (dependence-in-coexistence), *sahajatatthi* (coexistent presence), and *sahajāta-avigata* (coexistent continuance). The four medium *sahajātas* comprise *aññamañña* (reciprocity), *vipāka* (effect), *sampayutta* (association),

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and saha-jāta-vippayutta (coexistent dissociation). The seven inferior saha-jāta comprise hetu (condition), saha-jātā-dhipati (coexistent dominance), saha-jāta-kamma (coexistent kamma), saha-jātāhāra (coexistent food), saha-jātindriya (coexistent control), jhāna, and magga (way).

Rūpāhāra, or material food is of three kinds, *i.e.*, rūpāhāra (ordinary material food), rūpāhāratthi, and rūpāhāravigata.

Rūpa-jīvitindriya, or physical life-control is of three kinds, namely, rūpa-jīvitindriya, jīvitindriyatthi, and rūpa-jīvitindriya-avigata.

The relation of purejāta (pre-existence) may be specified as seventeen kinds — *i.e.*, six vatthu-purejātas (basic pre-existence), six ārammana-purejātas (objective pre-existence) and five vathārammana-purejātas (basic objective pre-existence). Of these, the six vatthu-purejātas are vatthu-purejāta, vatthu-purejātanissaya, vatthu-purejātindriya, vatthu-purejāta-vippayutta, vatthu-purejātatthi, and vatthu-purejātā-avigata. The six āram-manapure-jātas are, ārammanapurejāta, some ārammana, some ārammanādhipati, some ārammana-ārammanūpanissaya, ārammana-purejātatthi, and ārammana-purejāta-avigata. The words “kiñci” and “koci” in kiñci ārammanam and so forth, are used in order to take in only the present nipphanna-rūpas (material qualities determined by kamma and environments). The five vatthārammanā-purejātas are vatthārammana-purejāta, vatthārammana-purejāta-nissaya, vatthārammana-purejāta-vippayutta, vatthārammana-pure-jātatthi, and vatthārammana-purejāta-avigata.

The relation of pacchājāta or post-existence may be specified as four kinds; pacchājāta pacchājāta-vippayutta, pacchājātatthi, and pacchājāta-avigata.

The relation of anantara (contiguity) is of seven kinds— anantara, samanantara, annantarūpanissaya, āsevana, anantara-kamma, natthi, and vigata. Of these, anantara-kamma is the volition which

appertains to the Ariyan Path. It produces its effect, *i.e.*, the Ariyan Fruit, immediately after it ceases.

There are five relations which do not enter into any specification. These are: The remaining ārammana, the remaining āramma-nādhīpati, the remaining ārammnūpanissaya, all pakatūpanissaya, and the remaining kind of kamma which is asynchronous kamma.

Thus the relations expounded in the Great Treatise (Paṭṭhāna), are altogether fifty-four kinds in all.

Of these relations, all species of purejāta, all species of pacchājata, material food, and physical life-control are present relations. All species of anantara and of nānākkhanika kamma are past relations. Omitting Nibbāna and term-and concept, paññatti—the relations of ārammana and pakatūpanissaya may be classified under the three periods of time: past, present and future. But Nibbāna and term and concept are always outside time.

These two Dhammas—Nibbāna and paññatti (concept)—are both termed *appaccaya* (void of causal relation), *asankhata* (unconditioned)*, Why? Because they are absolutely void of Becoming. Those things or phenomena which have birth or genesis are termed *sappacaya* (related things), *sankhata* (conditioned things), and *paticca-samuppannas* (things arising from a conjuncture of circumstance). Hence these two dhammas, being void of becoming and happening are turly to be termed *appaccayas* and *asankhatas*.

Among things related and conditioned, there is not a single phenomenon which is permanent, lasting, eternal and unchangeable. In fact, all are impermanent, since they are liable to dissolution. Why? Because, in coming into existence, they are related to some causes, and their causes are also not permanent.

* Here, the word appaccaya is not a Kammadhāraya Compound but of the Bathubbthi classs - thus: Natthi paccyā etesam ti appacaya. Asankhata is a Kammadhāraya Compound-thus: Sankariyante ti sankhata; Na sankhattā ti sasankhatū.

Are not Nibbāna and concept *paccaya-dhammas* or relating things? Are they not permanent and lasting? Yes, they are so; but no phenomenon happens entirely through Nibbāna or concept alone as sole cause. Phenomena happen through, or are produced by, many causes which are not permanent and lasting.

Those things which are not permanent are always distressing and hurtful to beings with the three kinds of afflictions. Therefore they are looked upon as ill by reason of their being dreadful. Here the three kinds of afflictions are “*dukkha-dukkhatā*” (ill due to suffering), “*sankhāra-dukkhatā*” (ill due to conditioning), and “*viparināma-dukkhatā*” (ill due to changeability). All things are impermanent, and are dissolving at every moment, even while occupying one posture*. Therefore, how can there be any essential self or core in creatures and persons, even though, all their life through, they imagine themselves to be permanent? Everything is also subject to ill; therefore, how can there be any essential self or core in creatures and persons—who are under the oppression of ills, and who nevertheless yearn for happiness? Hence all things are void of self by reason of the absence of a core.

To sum up. By expounding the twentyfour relations, the Buddha reveals the following facts:— All conditioned things owe their happenings and becomings or existence to causes and conditions; and none to the mere desire or will or command of creatures. And among all the things subject to causes and conditions, there is not one that comes into being through few causes; they arise, indeed, only through many. Therefore this exposition reaches its culminating point in revealing the doctrine of No-self or No-soul.

End of the Synthesis of Relations

* There are four postures for all beings, namely, sitting, standing, walking and lying down.

Paccaya-Ghatanānaya of the Synchrony of Relations.

The synchrony of relations will now be stated.

The concurrence of causal relations in one related thing is called synchrony of relations or *paccaya-ghatanā*. All phenomena are called *sa-paccayā* (related to causes), *sankhatā* (conditioned by causes), and *paṭīccasamuppannā* (arising from a conjuncture of circumstances); because, in arising and in standing, they coexist with, or have, or are conditioned by, these twenty-four causal relations. What then are those phenomena? They are:—One hundred and twenty-one classes of consciousness, fifty-two kinds of mental properties, and twenty-eight kinds of material qualities.

Of these, the one hundred and twenty-one classes of consciousness may be classified into seven, under the category of *dīātu* (elements), namely,

- (1) element of visual cognition;
- (2) element of auditory cognition;
- (3) element of olfactory cognition;
- (4) element of gustatory cognition;
- (5) element of tactile cognition;
- (6) element of apprehension;
- (7) element of comprehension.

Of these,—

the twofold classes of sight-consciousness are called the elements of visual cognition;

the twofold classes of sound-consciousness are called the elements of auditory cognition;

the twofold classes of smell-consciousness are called the elements of olfactory cognition;

the twofold classes of taste-consciousness are called the elements of gustatory cognition;

the twofold classes of touch-consciousness are called the elements of tactile cognition;

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“the adverting of mind towards any of the five doors” (*pañcadvāravajjana*) and the twofold classes of “acceptance of impressions” (*sampaticchana*) are called the elements of apprehension;

the remaining one hundred and eight classes of consciousness are called the elements of comprehension.

The fifty-two kinds of mental properties are also divided into four groups, namely,

- (1) seven universals;
- (2) six particulars;
- (3) fourteen immorals;
- (4) twenty-five radiants.

Of the twenty-four relations,—

fifteen relations are common to all the mental states, namely, āramana, anantara, samanantara, sahaajāta, aññamañña, nissaya, upanissaya, kamma, āhāra, indriya, sampayutta, atthi, natthi, vigata and avigata.

There is not a single class of consciousness or mental property which arises without the causal relation of ārammaṇa (object).

The same holds good as regards the remaining causal relations of anantara, samanantara, sahaajāta and so on.

Eight relations only—hetu, adhipati, purejāta, āsevana, vipāka, jhāna, magga and vippayutta—are common to some mental states. Of these, the relation of hetu is common only to the classes of consciousness conditioned by hetu; the relation of adhipati is also common only to the apperceptions (*jāvanas*) coexisting with dominance (*adhipati*); the relation of purejāta is common only to some classes of mind; the relation of āsevana is common only to apperceptive classes of moral, immoral, and inoperative consciousness; the relation of vipāka is also common only to the resultant classes of mind; the relation of jhāna is common to those classes of consciousness and mental concomitants which come under the name of elements of apprehension and comprehension; the relation

of magga is common to the classes of mind conditioned by hetu; the relation of vippayutta is not common to the classes of mind in *Arūpaloka*.

Only one particular relation of pacchājāta is common to material qualities.

Here is the exposition in detail. The seven universal mental properties are:— *Phassa* (contact), *veanā* (sensation), *saññā* (*perception*), *cetanā* (*volition*), *ekaggatā* (*concentration in its capacity to individualise*), *jīvita* (*psychic life*) and *manasikāra* (*attention*).

Of these,—

Consciousness may be the relation of adhipati; it may be the relation of āhāra; and it may also be the relation of indriya;

Contact is the relation of āhāra alone;

Sensation may be the relation of indriya, and may be the relation of Jhāna;

Volition may be the relation of kamma, and may be the relation of āhāra;

Ekaggatā may be the relations of indriya; it may be relation of jhāna; and it may be the relation of magga also;

Psychic life is the relation of indriya alone;

The two remaining states—perception and attention—do not become any particular relation.

Consciousness by way of sight, obtains seven universal mental concomitants, and so they make up eight mental states. All of them are mutually related to one another by way of the seven relations, namely, four superior saṃjātas and three of the medium saṃjātas excluding the relation of dissociation. Among these eight mental states, consciousness causally relates itself to the other seven by way of āhāra and indriya. Contact causally relates itself to the other seven, by way of indriya. The basis of eye causality relates itself to these eight states by way of six species of vatthupurejāta. The present visual objects, which enter the avenue of that eye-basis, causally

relate themselves to those eight by way of four species of ārammaṇapurekāta. Consciousness which is called turning-towards-the-five-doors at the moment of cessation. Just before the arising of sight consciousness, causally related itself to these eight mental states by way of five species of anantara. Moral and immoral deeds which were done in former births, causally relate themselves to these eight resultant states of good and evil respectively, by way of asynchronous kamma. Nescience (*avijjā*), craving (*tan.hā*) and grasping (*upādāna*)—which co-operated with volition (*kamma*) in the past existence, and dwellings, persons, seasons, foods and so forth, of this present life, causally relate themselves to these eight states by way of pakatūpanissaya (natural sufficing condition). The six relation hetu, adhipati, pacchājāta, āsevana jhāna and magga—do not take part in this class of consciousness, but only the remaining eighteen relations take part. Just as the six relations do not take part—and only the eighteen relations do—in consciousness by way of sight; so do they in consciousness by way of hearing, smell, and so on.

End of the Synchrony of Relations in the Five Senses.

Synchrony of Relations in Consciousness not Accompanied by hetu

There are six mental properties termed Particulars (*pakiṇṇaka*), —*vitakka* (initial application), *vicāra* (sustained application), *adhimokkha* (deciding), *virīya* (effort), *pīṭi* (pleasurable interest), *chanda* (desire-to-do). Of these, initial application takes part in the relation of jhāna and in the relation of magga. Sustained application takes part in that of jhāna alone. Effort takes part in the relation of adhipati, in the relation of indriya, and in the relation of magga. Pleasurable interest takes part in the relation of Jhāna. Desire-to-do takes part in the relation of adhipati. Deciding does not take part in any particular relation.

The ten concomitants, namely, seven universals, initial application, sustained application, and deciding from the particulars—obtain in the five classes of consciousness, *i.e.* turning-towards-the-five-doors, the twofold class of acceptance, and the twofold class of investigation accompanied by hedonic indifference. They form eleven mental states in one combination. Jhānic function obtains in these three classes of consciousness. Sensation, ekaggatā, initial application, and sustained application perform the function of jhāna relation. Consciousness (turning-towards-the five-doors) belongs to the inoperative class, and so does not obtain in the relation of vipāka. Asynchronous kamma serves in place of upanissaya. So, leaving out jhāna from, and inserting vipāka in, the relations which have been shown above as not obtainable in the five senses, there are also six unobtainable and eighteen obtainable in the consciousness, turning-towards-the-five-doors. As for the remaining four resultant classes of consciousness, by omitting vipāka, five relations are unobtainable; and, by adding vipāka and jhāna, nineteen are obtainable.

Investigating consciousness accompanied by joy, obtains eleven mental concomitants, namely, the above ten together with pleasurable interest. With the consciousness (turning-towards-the-mind-door), eleven concomitants coexists, and they are accompanied by effort. They make up twelve mental states together with the consciousness. Twelve concomitants, *i.e.* the above ten together with pleasurable interest and effort, coexist with the consciousness of aesthetic pleasure. They make up thirteen mental states in combination with the consciousness. Of the three classes of investigating consciousness, the one accompanied by joy has one more mental property (*i.e.*, pleasurable interest) than the other two, in respect of the jhāna factors; therefore, the unobtainable five and the obtainable nineteen relations are the same as in the two classes on investigating consciousness accompanied by hedonic indifference. In the consciousness (turning towards-the-mind-door), the predominant

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property in merely 'effort', which performs the functions of indriya and jhāna, but not the functions of adhipati and magga. This consciousness, being of the inoperative class, does not obtain the vipāka relation. Therefore the unobtainable six including yipāka, and the obtainable eighteen including jhāna, are the same as in the consciousness (turning-towards-the-five-doors). The relation of vipāka is also not obtained in the consciousness of aesthetic pleasure, since it belongs to the inoperative class. But being an apperceptive class, it obtains in the relation of āsevana. Therefore five relations, including vipāka, are not obtainable; and nineteen relations, including āsevana, are obtainable.

**End of the Synchrony of Relations in Consciousness not
Accompanied by hetu.**

Synchrony of Relations in the Immoral Class of Consciousness

There are twelve classes of immoral consciousness, thus: two rooted in nescience, eight rooted in appetite; and two rooted in hate. There are fourteen immoral mental properties, namely, *moha* (dullness), *ahirika* (shamelessness), *anottappa* (recklessness of consequences), and *uddhacca* (distraction), — these four are termed the moha-quadruple; *lobha* (greed), *dit.t.hi* (error), and *māna* (conceit)—these three are termed the lobhatruple; *dasa* (hate), *issā* (envy), *macchariya* (selfishness), and *kukkucca* (worry)—these four are termed the dosa-quadruple; *thīna* (sloth), *middha* (torpor), and *vicikicchā* (perplexity) — these three are termed the pakīṇṇaka triple.

Of these, the three roots— greed, hate, and dullness—are hetu relations. Error is a magga relation. The remaining ten mental properties do not become any particular relation.

Here, the two classes of consciousness rooted in dullness are:— Consciousness conjoined with perplexity, and consciousness conjoined with distraction. With the first of these two, fifteen mental

concomitants coexist. There are the seven universals, initial application, sustained application, effort (from the particulats), the moha-quadruple, and perplexity (from the immoralals). They make up sixteen mental states in combination with consciousness. In this consciousness, *i.e.*, the consciousness conjoined with perplexity, the relations of hetu and magga are also obtained. That is, dullness acts as the hetu relation; initial application and effort as the magga; and, as to ekaggatā, as its function would be interfered with by perplexity, it does not perform the functions of indriya and magga, but it does the function of jhāna. Therefore, the three relations (adhipati, pacchājāta, vipāka) are not obtainable; and the remaining twenty-one are obtainable in this consciousness which is conjoined with perplexity. In consciousness conjoined with distraction, there are also fifteen mental properties—omiting ‘perpiexity’ and adding ‘deciding’. They also make up sixteen mental states together with the consciousness. In this consciousness, ekaggatā performs the functions of indriya. Jhāna and magga. Therefore, three relations are not obtainable; whereas twenty-one are obtainable.

Seven universals, six particulars, the moha quadruple, the lobha-triple, sloth and torpor—altogether twenty-two in number severally coexist with the eight classes of consciousness rooted in appetite. Among these, the two roots—greed and dullness—are hetu relations; and the three mental states—desire-to-do, consciousness itself and effort—are adhipati relations. Āram-manādhpati is also obtained here. Volition is the relation of kamma. The three foods are the relations of ahāra. The five mental states: mind, sensation, ckaggatā, psychic life and effort are relations of indriya. The five jhāna factors, *i.e.*, initial application, sustained application, pleasurable interest, sensation, concentration, are jhāna relations. The four magga consituents. *i.e.*, initial application, concentration, error, and effort, are magga relations. Therefore only the two relations

(pacchājāta and vipāka) are not obtained. The remaining twenty-two are obtained.

End of the Synchrony of Relations in the Immoral Class of Consciousness.

Synchrony of Relations in the State of Mind.

There are ninety-one 'radiant' classes of consciousness. They are twenty-four 'radiant' classes of kāma-consciousness, fifteen classes of rūpa-consciousness, twelve classes of arūpa-consciousness and forty classes of transcendental consciousness. Of these the twenty-four 'radiant' classes of Kāma-consciousness, are:— Eight classes of moral consciousness, eight classes of 'radiant' resultaunt kind, and another eight classes of 'radiant' inoperative kind.

There are twenty-five kinds of sobhana ('radiant') mental properties, namely, *alobha* (distinterestedness), *adosa* (amity), *amoha* (intelligence)—these three are termed moral *hetus*, *saddhā* (faith), *sati* (mindfulness), *hiri* (prudence), *ottappa* (discretion), *tatramajhattarā* (balance of mind), *kāyapassaddhi* (composure of mental properties), *cittapassaddhi* (composure of mind). *Kāyalahutā* (buoyancy of mental properties) *citta-lahutā* (buoyancy of mind), *kāyamudutā* (pliancy of mental properties), *citta-mudutā* (pliancy of mind), *kāyakammaññatā* (fitness of work of mental properties), *citta-kammaññatā* (fitness of work of mind), *kāya pāguññatā* (proficiency of mental properties), *citta-pāguññatā* (proficiency of mind), *kāyujukatā* (rectitude of mental properties), *chitujukatā* (rectitude of mind), *sāmma-vācā* (right speech), *sammā-kammanta* (right action), *sammā-ājīva* (right livelihood)—the last three are called the three abstinences; *karunā* (compassion) and *muditā* (sympathetic appreciation)—these last two are called the two illimitables.

Of these, the three moral *hetus* are *hetu-paccayas*. Intelligence appears under the name of *vimamsa*, in the adhipati relation; under the name of *paññā*, in the indriya relation; and under the name of

sammādiṭṭhi, in the magga relation. *saddhā* or faith is the indriya relation. *Sati* or mindfulness is a satindriya in the indriya relation and a *Sammāsati* in the magga relation. The three abstinences (right speech, right action, right livelihood) are magga relations. The remaining seventeen mental states are not particular relation.

Thirty-eight mental properties enter into combination with the eight moral classes of kāma-consciousness (Kāma=sense desires). They are:— Seven universals, six particulars, and twenty-five sobhana. Of these, pleasurable interest enters into combination only with the four classes of consciousness accompanied by joy. Intelligence also enters into combination with the four classes connected with knowledge. The three abstinences enter into combination only when moral rules or precepts are observed. The two illimitables arise only when sympathising with the suffering, or sharing in the happiness, of living beings. In these eight classes of consciousness, the dual or triple roots are hetu relations. Among the four kinds of adhipati, *i.e.*, desire-to-do, mind, effort, and investigation, each is an adhipati in turn. Volition is the relation of kamma. The three foods are the relations of āhāra. The eight mental states, *i.e.*, mind, sensation, concentration, psychic life, faith, mindfulness, effort and intelligence are relations of indriya, The five jhāna factors, *i.e.*, initial application, sustained application, pleasurable interest sensation and concentration are relations of jhāna. The eight path-constituents, *i.e.*, investigation, initial application, the three abstinences, mindfulness, effort and concentration are relations of magga. Therefore, only the two relations (pacchājāta and vipāka) are not obtained in these eight classes of consciousness; and the remaining twenty-two are obtained. The three abstinences do not obtain in the eight sobhana classes of inoperative consciousness. As in the moral consciousness, two relations are unobtainable and twenty-two are obtainable here. The three abstinences and the two illimitables also do not obtain in the eight beautiful classes of resultant consciousness. The relations unobtainable

are three in number, namely, adhipati, pacchājāta and āsevana: and the remaining twenty-one are obtainable.

The higher classes of *Rūpa*, *Arūpa* and Transcendental consciousness, do not obtain more than twenty-two relations. The synchrony of relations should be understood as existing in the four moral classes of Kāma-consciousness connected with knowledge. If this be so, then why are those classes of consciousness more supreme and transcendental than the Kāma-consciousness? Because of the greatness of exercises, and so āsevana is superior to them; for this reason, indriya, jhāna, magga and other relations also become superior. When these relations become supreme—each higher and higher than the other—those classes of consciousness also become more supreme and transcendental than kāma-consciousness.

End of the Synchrony of Relations in the States of Mind.

Synchrony of Relations in the Groups of Material Qualities.

The synchrony of relations in the groups of material qualities will now be stated. There are twenty-eight kinds of material qualities:—

(A) Four essential material qualities—

- (1) the element of solidity (*pathavī*);
 - (2) the element of cohesion (*āpo*);
 - (3) the element of kinetic energy (*tejo*);
 - (4) the element of motion (*vāyo*);
- the tangible (*phoṭṭhabba*): this material quality is composed of three essentials, namely, the element of extension, the element of Kinetic energy and the element of motion.

(B) Five sensitive material qualities—

- (1) the eye (*cakkhu*);
- (2) the ear (*sota*);
- (3) the nose (*ghāṇa*);

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- (4) the tongue (*jivhā*);
- (5) the body (*kāya*).
- (C) Five material qualities of sensefields—
 - (1) visible from (*rūpa*);
 - (2) sound (*sadda*);
 - (3) odour (*gandha*);
 - (4) sapid (*rasa*);
- (D) Two material qualities of sex—
 - (1) female sex (*itthibhāva*);
 - (2) male sex (*pumbhāva*).
- (E) One material quality of life (*Jīvita*).
- (F) One material quality of heart-base (*hadaya-vatthu*).
- (G) One material quality of nutrition (*āhāra*).
- (H) One material quality of limitation (*ākāsa-dhātu*).
- (I) Two material qualities of communication—
 - (1) intimation by the body (*kāya-viññatti*);
 - (2) intimation by speech (*vacī-vaññatti*).
- (J) Three material qualities of plasticity—
 - (1) Lightness (*lahutā*);
 - (2) Pliancy (*mudutā*);
 - (3) adaptability (*kammaññatā*)
- (K) Four material qualities of salient features—
 - (1) integration (*upacaya*);
 - (2) continuance (*santati*);
 - (3) decay (*jaratā*);
 - (4) impermanence (*aniccatā*)

Of these, six kinds of material qualities—viz., the four essentials, the material quality of life, and the material quality of nutrition—causally relate themselves to the material qualities. Here also the four essentials are mutually related among themselves by way of five relations:—sahajāta, aññamañña, nissaya, atthi, and avigata; and they are related to the coexistent material qualities derived from the

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latter by way of four relations (*i.e.*, *excluding aññamañña* in the above five). The material quality of life causally relates itself to the co-existent material qualities produced by kamma, by way of indriya. The material quality of nutrition causally relates itself to both the coexistent and the non-coexistent material qualities which are corporeal, by way of āhāra.

Again, thirteen kinds of material qualities causally relate themselves to the mental states by some particular relations. These material qualities are:—The five kinds of sensitive material qualities, the seven kinds of sense-fields, and the heart-basis. Of these, just as a mother is related to her son so also the five kinds of sensitive material qualities are causally related to the five sense-cognitions by way of vatthu-pūrejāta, by way of vatthu-pūrejātidriya, and by way of vatthupurejāta-vip̐payutta. And just as a father is related to his son, so also the seven sense-fields are causally related to the five sense-cognitions and the three elements of apprehension by way of ārammanapurejāta. In the same way, just as a tree is related to the deva who inhabits it, so also the heart-basis causally relates itself to the two elements of apprehension and comprehension by way of saha-jātanissaya at the time of rebirth, and by way of vatthupurejāta and of vatthu-purejāta-vip̐payutta during life.

There are twenty-three groups of material qualities. They are called groups, because they are tied up with the material quality of production (*jāti-rūpa*) into groups, just as hair of hay is tied up with a string.* Of these, the eight kinds of material qualities, such as, the Four Essentials, colour, odour, taste, and nutritive essence, make up the primary octad of all material qualities.

* Ledi Sayadaw here makes the number of groups twenty-three instead of twenty-one, as in the Compendium. Cf., Compendium, page 164. He also makes the groups of material qualities produced by thought number eight instead of six, as in the Compendium; thus they are here increased by two. Cf. Paranāthadīpanī, page 273. - Translitor.

There are nine groups produced by kamma, namely, the vital nonad, the basic-decad, the body-decad, the female decad, the male-decad, the eye-decad, the ear-decad, the nose-decad, and the tongue decad. Of these, the primary octad together with the material quality of vitality, is called the vital nonad. This primary nonad together with each of the eight material qualities, *i.e.*, heart-basis and so forth, makes up analogously the other eight decads, *i.e.*, base-decad, and so forth. Here the four groups, namely, vital nonad, body-decad, and twofold sex-decad, locate themselves in a creature, pervading the whole body. Here vital nonad is the name of the maturative fire (*pācakaggi*) and of the bodily fire (*kāyaggi*). *Pācakaggi* or maturative fire, is that which locates itself in the stomach and matures or digests the food that has been eaten, drunk, chewed and licked. *Kāyaggi*, or the bodily fire, is that which locates itself by pervading the whole body, and it refines the impure bile, phlegm, and blood. Through the inharmonious action of these two elements, creatures become unhealthy, and by their harmonious action they become healthy. It is this dual fire (or that vital-nonad) that gives life and good complexion to creatures.

The body-decad makes available pleasurable and painful contact. The twofold sex-decads make available all the feminine characteristics to females and all the masculine characteristics to males. The remaining five decads are termed partial decads. Of these, the heart-decad, locating itself in the cavity of the heart, makes available many various kinds of moral and immoral thoughts. The four decads, *i.e.*, eye-decad and so forth, locating themselves respectively in the eye-ball, in the interior of the ear, in the interior of the nose, and on the surface of the tongue, make available sight, hearing smell, and taste.

There are eight groups produced by mind-namely, the primary octad, the sound nonad, the nonad of body-communication, the sound-decad of speech-communication. Taking these four together with

lightness, pliancy and adaptability, they make up another four—namely, the undecad of plasticity, the sound-dodecad of plasticity, the dodecad of body-communication together with plasticity, and the sound-tre-decad of speech-communication together with plasticity. The last four are termed plastic groups, and the first four are termed primary groups.

Of these, when the elements of the body are not working harmoniously, only the four primary groups occur to a sick person, whose material qualities then become heavy, coarse and inadaptably; and consequently it becomes difficult for him to maintain the bodily postures as he would wish, to move the members of the body, and even to make a vocal reply. But when the elements of the body are working harmoniously—there being no defects of the body, such as heaviness and so on, in a healthy person—the four plastic groups come into existence. Among these four, two groups of body-communication occur by means of mind or by moving any part of the body. The other two groups of speech-communication occur also on account of mind, when wishing to speak; but when non-verbal sound is produced through laughing or crying, only the two ordinary sound-groups occur. At other times the first two groups, the primary octad and the sound nonad, occur according to circumstances.

There are four groups produced by physical change, namely, the two primary groups (*i.e.*, the primary octad and the sound nonad) and the two plastic groups (*i.e.*, the undecad of plasticity and the sound dodecad of plasticity). Now this body of ours maintains itself right on throughout the whole life, through a long course of bodily postures. Hence, at every moment, there occur in this body the harmonious and inharmonious workings of the elements, through changes in the postures; through changes in its temperature, through changes in its temperature; through changes of food, air, and heat; through changes of the disposition of the members of the body; and through changes of one's own exertion and of others. Here also,

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when working harmoniously, two plastic groups occur; and when working inharmoniously, the other two primary groups occur. Of the four groups, two sound-groups arise when there occur various kinds of sound other than that produced by mind.

There are two groups produced by food—the primary octad and the undecad of plasticity. These two groups should be understood as the harmonious and inharmonious occurrences of material qualities produced respectively by suitable and unsuitable food.

The five material qualities, namely, the element of space and the four salient features of matter, lie outside the grouping. Of these, the element of space lies outside the grouping because it is the boundary of the groups. As to the material qualities of the salient features, they are left aside from grouping, because they are merely the marks or signs of conditioned things, through which we clearly know them to be really conditioned things.

These twenty-three groups are available in an individual. The groups available in external things are only two, which are no other than those produced by physical change. There are two locations of material qualities, the internal and the external. Of these two, the internal location means the location of a sentient being and the external location means the earth, hills, rivers, oceans, trees, and so forth. Therefore have we said that, in an individual, twenty-three groups, or all the twenty-eight kinds of material qualities, are available.

Now the rebirth-conception and its mental concomitants are causally related to the groups produced by kamma at the moment of conception, by way of six different relations:—the four superior *sahajātas*, the *vipākas*, and *vippayutta*. But to the heart-basis alone, they are causally related by seven relations, that is, the above together with the relation of *aññamañña*. Among the mental states at the moment of rebirth, the roots are causally related by way of the *hetu* relation; the volition, by way of *kamma*; the foods, by way of *āhāra*;

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the controls, by way of indriya; the Jhāna constituents, by way of Jhāna; and the path-constituents, by way of Path to the Kamma-produced groups. The past moral and immoral volitions are causally related by way of kamma alone. The first posterior life-continuum, the second, the third, and so on and so forth, are causally related to the prior material qualities produced by kamma, by way of pacchājāta. By pacchājāta are meant all the species of pacchājāta. The past volitions are causally related by way of kamma alone. Thus, the mental states are causally related to the material qualities produced by kamma, by fourteen different relations. Here, ten relations are not obtained, *i.e.*, ārammaṇa, adhipati, anantara, samanantara, upanissaya, purejāta, āsevana, sampayutta, natthi and vigata.

During the term of life, mental states which are capable of producing material qualities, are causally related to the coexistent material qualities produced by them, by five different relations:—the four superior saṃjātās, and vippayutta. Among these mental states,—the hetus are causally related by way of hetu, the dominances by way of adhipati, the volition by way of kamma, the resultants by way of vipāka, the foods by way of āhāra, the controls by way of indriya, the jhāna factors by way of jhāna, the path-constituents by way of magga, to the mind-produced material qualities. All the posterior mental states are causally related to the prior material qualities produced by mind, by way of pacchājāta. Thus the mental states are causally related to the material groups produced by mind, by fourteen different relations. Here also ten relations are not obtainable: ārammaṇa, anantara, samanantara, aññamañña, upanissaya, purejāta, āsevana, sampayutta, natthi, and vigata.

During a lifetime, starting from the static phase of conception, all mental states are causally related both to the material groups produced by food and to those produced by physical change solely by way of pacchājāta. Here again, by pacchājāta are meant all the four species of pacchājāta. The remaining twenty relations are not

obtainable.

Among the twenty-three groups of material qualities, the four essentials are mutually related among themselves by way of five different relations, namely, four superior saḥajātas and one aññamañña; but to the coexistent derivative material qualities by way of the four superior saḥajātas only. The material quality of nutritive essence is causally related by way of āhāra, both to the coexistent and the non-coexistent material qualities which are corporeal. The material quality of physical life in the nine groups produced by kamma, is causally related only to the coexistent material qualities by way of indriya. Thus the corporeals material qualities are causally related to the corporeals by seven different relations. As for the external material qualities, they are mutually related to two external groups produced by physical change, by way of five different relations.

End of the Synchrony of Relations in the Groups of Material Qualities.

The meaning of the term '*Paṭṭhāna*' also, will now be explained, "*Padhānam jhānam ti Paṭṭhānam*": *Pat.t.hāna* is the pre-eminent or principal cause. In this definition '*Padhāna*' means '*pre-eminent*', and the word '*ṭhāna*' means 'condition' or 'cause'. Hence the whole expression means the 'pre-eminent cause', 'the actual cause' or "the ineluctable cause". This is said having reference to its ineluctable effect or result.* There are two kinds of effect, namely, the direct and the indirect. By the direct is meant the primary or actual effect; and by "the indirect" is meant the consequent or incidental effect. Of these two kinds, only the direct effect is here referred to as ineluctable, and for this reason,—that it never fails to arise when its proper cause is established or brought into play. And

* Elsewhere I have rendered the word *paccayuppanna* as related things.

the indirect effect is to be understood as ‘eluctable’, since it may or may not arise even though its cause is fully established. Thus the ineluctable cause is so named with reference to the ineluctable effect. Hence the ineluctable or principal cause alone is meant to be expounded in this “Great Traetise”. For this reason the name ‘*Paṭṭhāna*’ is assigned to the entire collection of the twenty-four relations, and also to the “Great Treatise”.

And now, to make the matter more clear and simple.

Say that greed springs into being within a man who desires to get money and grain. Under the influence of greed, he goes to a forest where he clears a piece of land and establishes fields, yards and gardens, and starts to work very hard. Eventually he obtains plenty of money and grain by reason of his strenuous labours. So he takes his gains, looks after his family, and performs many virtuous deeds, from which also he will reap rewards in his future existences. In this illustration, all the mental and material states coexisting with greed, are called direct effects. Apart from these, all the outcomes, results and rewards, which are to be enjoyed later on in his future existences, are called indirect effects. Of these two kinds of effects, only the former is dealt with in the *pat.t.hāna*. However, the latter kind finds its place in the Suttanta discourses. If this exists, then that happens; or, because of the occurrence of this, that also takes place; such an exposition is called “expounding by way of Suttanta”. In fact, the three states (greed, hate, and ignorance) are called the hetus of conditions, because they are the roots whence spring the defilement of the whole animate world, of the whole inanimate world, and of the world of space. The three other opposite states (disinterestedness, amity, and knowledge) are also called hetus or conditions, since they are the roots whence springs purification. In the same manner the remainder of the Paṭṭhāna relations are to be understood in their various senses. Thus must we understand that all things that happen, occur, take place, or produce changes, are solely the direct and indirect

effects, results, outcomes, or products of these twenty-four Pat.t.hāna relations or causes. Thus ends the *Paṭṭhānuddesa-dīpanī*, or The Concise Exposition of the Pat.t.hāna Relations, in these three sections namely:—Te *Paccayatthadi+pani+* (or The analytical Exposition of Relations), the *Paccaya-sabhāga-sangaha* (or The Synthesis of Relations), and the *Paccayaghat.anānaya* (or The Synchrony of Relations).

This concise exposition of relations, “The Paccayuddesa-dīpanī”, was written by The Most Venerable Ledi Arañña-vihāravāsī Mahā Thera of Monywa, Burma.